

~~A-7-53~~

T The sum

**me of the holye scripture /
and ordinarie of the Chyristen teachyng/
the true Chyristen faith / by the which we
be all iustified. And of the vertue of bap-**

tesme / after the teaching of the Gos-

pell and of the Apostles / with

an informacyon howe

all estates shulde ly-

ve / accordyng

to the Gos-

pell.

John Dyson

K-13

53

53

Anno. M. CCCC. XXXIII.



762... 2558



Seing that all persones can not rede or
vnderstonde all boke / to thētent th-
at e very man may knowre whate ys
the foundacyon of all the scriptures / and
whate thinge they do teache vs. I haue
shortly compyled in this present boke / the
foundacyon and the somme of the holy sc-
ripture of the which the hede and prynci-
pall is the faith from whome procede ho-
pe and charite. To thintent that euery mā
may knowre / whate he shall beleve / wha-
te he shall hope / & whye he shall loue god /
and howe god is oure father / and we hye
children / and howe that we be enheriters
of the kingdome of god / as shewith vnto
vs saint Paul in all his epistles / in diuers
chapters whiche be many tymes alleged /
and recyted in this present boke. Also ho-
we that without oure merites we be iusti-
fied to thintent that we shuld not put ou-
re trust in oure good woꝝkes / as dyd the
Jues. Ne verthelesse albe it that I wyte
in this boke that God iustificeth vs wyth-
out oure good woꝝkes and merites / it ys
not myne entent to discoursell eny mā to
do good werkes / but myne entent is to te-
che all persones howe they shall do the

werkes/and that they shall not trust byō
theire good werkes / nor in theym to seke
theire helth but allonly in the feith of Je
su Chyist/and in the grace of god.

Ro. 4.

This faith had Abraham /as writeth
saint Paule vnto the Romayns. For A-
braham beleved agaynst hope in hope.

That is to saye / that whiche by mannes
nature and vertue was impossible he be-
leved alwayes hit shulde come to passe / e-
byn as god had promysed them. So must
every christen lyve ageinste hope in hope /
that is to sey / hit behoveth that he repute
all his good woꝝkes for sinne /and thinke
that if god wolde iudge him accordings to
his woꝝkes he might not be saved. For if
I haue done eny good hit is of God / and
not of me / for I haue done it by the grace
of God/and therby I deserue no reward
And if I haue done eny thinge of my ille
without the grace of god /hit is ypochryse
and greate sinne / and therby I deserue
euerlastinge deth / wherfore then shall I
trust in my good woꝝkes / for I haue no
good woꝝkes/all my goodnesse belongeth
to god. So shulde a chryste hūble him ille
and repute all his good woꝝkes for sinne

as truly they be As sheweth vnto vs E-
saye saying / all oure rightuousnes be as
a clothe polluted with the floures of a wo-
man. And when the person so distrusteth
of him selfe / and of his good woorkes he shal
all hope agayn against hope / and shall trust
in the mercy of God / and shall beleue
forth on certaynly that he shalbe saved by
cause of the worde of God. For god hath
promysed to vs his realme to all theym /
that trust in him and god is faithfull and
veritable in his wordes / wherfore seying
that god hath promysed it vnto vs. let vs
beleue it stedfastly / and haue ferme fayth
that we shalbe saved not by oure deser-
ving but by the promyses of god. And so
it behoueth that euery christen dispeyre ad
hope (as dyd Abraham) dispeyre of him selfe
and then a newe to trust in the worde of
god. And these be the two thynges which
the lawe and the gospell doth. The lawe
maketh vs to dispeyre / because that we
never fulfil the comāndementes of god.
These gospell (that is to say the grace of
the newe testament / maketh) vs agayn cer-
teynly to hope and to trust. And for to tea-
che these two thynges be wyrtten all the

criptures. The parson shall alwayes abide in humylite and alwayes thynke that if god wolde iudge hym according to hys woꝝkes he shoulde never come vnto helth. As sheweth vnto vs Iesus christe in. S. Luke sayng / when ye haue done all the thinges whiche to you are commaunded say ye / we be vnprouisable seruauntes / we haue done but oure dutye. And this is the verrey Christen humylite / as in this present boke shalbe moze pleynly declared And if we can thus repute all oure good woꝝkes for sinne / and in theym to haue no maner of trust and then ageyn beleue that we shalbe saved by the promyses of god / we be the children of Abraham / of whome all the scriptures bere witnesse that by his faith he was iustified / and gat helth. And for that cause he is called the father of belevers and of the feithfull. And this ys the sayth wherof I wryte here i this boke to thintent that all parsones myght come to knowlege and knowre whate ys the Christen sayth. Of the whiche all the scriptures do speake / and namely the Gospel after S. Iohn / and the epistles of S. Paule / for heryn do these two apostles co=

prehend all other scripture.

And for bicause that it behoueth that the parson beleve that his faith iustifieth him / and not his woꝝkes I haue shortly compyled here and declared howe the faith doth iustifie vs / and howe we be the children of God / and howe we must serue oure father by charite / and howe that we shalt nothyng doubt of oure helth by cause of the woꝝdes of God. And when a parson getteth thys hope he learneth to bere pacyently all tribulacyon and aduersite. for he knoweth that this lyfe ys not hys lyfe / and hath greate desyre after the other lyfe / and holdeth not this lyfe for hys. And this maketh the faith the which ys alwayes affectuouly attendaunte after Christ oure espouse. But he that hath not this faith is all desolate when he hath mysfortune / and yf to hym yt happon well he gyveth hym selfe to voluptuolite and sinne. And for bicause he hath no hope of the everlastyng life he thinkes in hym self I will vse this life as long as it is let me / And that he doth bicause he knoweth not whate oure feith is / & whate our hope is / & howe that we be the children of God.

To thintent therfoze that none gyue
him lifse to sinne by desperacion I have
shortly compyled in this present boke/ho-
we that we be iustified with out oure me-
rites. For when eny parson hath done
his best with all his power/as I haue se-
yd/then let him say yet / that he is an vn-
proufitable seruaunt. And the humble her-
te wherby he knowlegith his imperfecti-
on maketh that his sinnes / his euell tho-
ughtes and the fragilite of his fleshe to
him be pardoned of god and that I tell th-
at he hath/god gyveth it him of him lifse/
and god is his iustice/that is to save / god
maketh him rightuous. for Jesu chryst ha-
th satisfied for vs vnto his heuēly father/
for to come in socoure to oure infirmite.
And this describeth saint Paule in his fi-
rst. viij. chapters vnto the Romayns/and
in the first epistle vnto the Corinthyans/
and iaynt Iohn in the seconde chaptre of
his first epistle. And of this mater treateth
this present boke.

The last part of this boke sheweth ho-
we all estates shulde lyve/if they will ly-
ve according to the gospell. Wherby it is
is not to refovrme all estates as well espi-

rituell as seculer. For of that I will not
presume. But I shewe alonely by the sc-
riptures howe we shulde ly be if we wol-
de ly be according to the gospell / to thintēt
that ebery man may knowe / howe farre
his life is separate from the doctrine of Je-
su chryst / and that then wyth the grace of
god he may amende and resourme his lyfe
him selfe.

Whether teache I that one shulde not
obey vnto the superiours ~~of the~~
~~monasteries~~ /
but I teache them by whate meane they
shall knowe howe they shulde ly be / and
when they do not so ly be that then they
knowlege theyre defautes / & do diligence
so to ly be. For els were better befoze god
an humble publican then an holy ypocrite
for God regardeth not whate thinge
thou doest outwardly / but howe
thou art ordeyned and dispo-
sed inwardly. ~~And~~

~~And~~

~~And~~

~~And~~



The table of the Chapters
in generall.

The first fiftene chapters be of the baptisme and of the fayth.

Of the life of Monkes and whate it was in tymes passed. chaptre.xvi.

Whether the life of a monke be better then the life of a common Cytizyn. chap.xvij.

Howe it is that the Monkes go not forward in spirituall life/but waxe often worse.
chaptre.xviij.

Of parentes that will put theyre childre in religyon
chaptre.xix

Of the life of Monnes and Chanonesses.
Chap tre. xx.

Of the cloysters of Sisters and of theyre life.
chaptre.xxi

Howe man and wyfe shall liue to gyther a doctrine after the gospel. chaptre.xxij

Howe the parentes shall teache and gouerne theyre chyldren after the Gospel.

Chaptre. xxij

Of the life of the comon citezynes or householders.
chaptre.xxiiij

Howe the riche people shulde lyue an information and teaching after the Gospel.

Chaptre xxv.

Of two maner of regimentes or governa-
nces godly & secular or worldly. Ca. xxvi
Of Rulers/ Judges/ Balives/ and other
like / an informacion after the Gospell.

Chaptre. xxviij.

Howe that we must pay taxes and sub-
dies vnto oure princes. chaptre. xxviij

Of mē of warreād of the warre whether
the chzisten may warre withont linne an
informacion after the gospell. chaptre. xxix

Howe seruauntes shulde lyve a doctrine
after the gospell. chaptre. xxx

Of the lyfe of wydowes a short informa-
cion after the Gospell. Chaptre. xxxi

Of the foundation of Chyristendome and
first whate thinge the baptisme
dothe signifye



The foundation
of Chyriste do
me is the fa-
the whiche so
fewe people
haue perfectli
And yet all
weyes we th
inke all that
we haue the
verey true fa
yth. Saint Paul the worthy apostell do-
th exhorthe vs to no vertue so strongly as
vnto the faith. And he in all his epistles
prayseth nothinge so moche as the faith.
Therfore it must nedes be that it be a pre-
cious vertue/for he wryteth not one epist
le which is not full of faith. We take the
faith for the beginnyng of chyristen life: but
truely he that hath parfaiht faith the same
hath not onely begonne the chyristen lyfe/
but hath fulfilled it. And this erreure co-
mith because we knowe not whate the fa-
yth is/ nor whate thing a good chyriste ou-

ght to beleve for to be saved. we thinke
that when we be baptised / and when we
beleve that god is god that the we shalbe
saved. As writeth. **S. Marke** sayig. He th
at shal beleve & shalbe baptised i haibe sa-
ved. But he that beleveth not shalbe
condempned. It is t ruth / but emong a thou-
sand there is not one that knoweth wha-
te thing the baptisme betokeneth / nor wha
te thing he shall beleve.

Mar. 16

The water of baptisme taketh not a-
way oure sinne for then it were a pzeious
water. And then it be needed vs dayly to
washe vs the. i. flesh. he hath the water of
the font eny more vertue in hit tilf the the
water that rymeth in the river of **Ryne.**
For we may as well baptise in **Ryne** / as
in the font. When saint **Phillip** baptised
Eunuchus the ser vaunt of **Candace** a que-
ne of **Ethiopia** (as wryteth saint **Luke** in
the actes of the apostles) there was then
no halowed water / nor candell / nor salt /
nor creame nether whyte abite / but he ba-
ptised him in the first water they came to
upon the way. Hereby mayst thou percey-
ve that the vertue of baptisme lyeth not
in halowed water or in other outward thi

Act. 8

ges that we haue at the font but in the fa-
pyth onely. What is to seyn when any per-
sone is baptised he must beleve stedfastly
that his sinnes to him are pardoned & that
he is made the childe of God and that god
is become his father / and ys made certay-
ne that he shalbe saved. And is made part
taker of the passion of Christ wherof the
baptisme hath his vertue.

Ro. 8. And when one ys baptised he is boz-
ne agayn / and getteth an other father / and
other brethren for God ys made hys fa-
ther / and he ys made the brother of Je-
sus Christ: as wryteth Saynt Paule vn-
to the Romayns where he calleth. Christ
a sonne first begotten among other. And

therfore is Christ called yn the holy scri-
pture the sonne fyrst begotten / for he ys
the first childe of hys father / and we all
are begotten after ward when we be bap-
tised. And therfore is the baptisme cal-
led in the holy scripture the seconde nati-
uite. As wryteth saynt Iohn in hys gos-
pell. without one be bozne ageyn (sayth
John. 3. Christ vnto Nicodemus) he may not en-
tre into the kyngdome of heben. For we
be therby bozne agayn / and they that we

re the children of the deuell bicause of the
originall synne are made the children of
God by baptesme. As saith Saynt Paule
Christ hath healed vs by the bath of re=
generacyon and renouacyon of the holy
gost. And vnto the Ephesians. we were Ephe. 2
by nature the children of wrath: but whē
we were deed Christ hath viuified vs a=
gayn by his greate love/ And thys shalt
thou vnderstand in this maner.

There were sumtyme. iij. Adams / as
writet.) saint Paule. The first Adā was
oure first father. The seconde and newe
Adam was Iesus Christ. For the sinne
of the olde Adam we were all children
of the deuell made hys owne and subiec=
ted vnto hym by oure synne. The secon=
de Adam (that ys to sey Iesus Christ)
hath bought vs agayn/ and hath put vs
yn lybertie/ and hath made vs of the chil=
dren of deth/ children of everlastynge ly=
fe/ and of the chyldren of wrath the children
of grace: For Iesu Christe hath by hys
deth foughe ageynste the deuell hath va=
ynquyrred the deuell/ and deth/ and hath
taken away all theyre ryght they had o=
uer vs.

Nowe then when we be baptised we
be made partakers of this grace / and so is
it come to oure prouffit that Iesu chzist dy
ed for vs. For (as I haue nowre sayed) the
baptisme hath his vertue of the deth of Je
su chzist. Then when we be baptised / we
betoken that we will dye with Chzist / we
betoken / I say / that we will dye as vnto
the lyfe passed as touching oure sinnes &
evill concupiscences: ad that as saith. S.
Paule / we must walke in a newre lyfe.

Rō. 6

And therfore be we plunged vnder the wa
ter: to thintent that by the maner of spekin
ge / we shuld be here deed and buryed / as
wryteth saint Paule vnto the Romayns
Bretheren / sayth he / Esteeme ye that ye a
re deed as concerning sinne but alye vn
to god: by Iesu chzist oure lord. And yn
the same place: Ye are buryed with Chzist
by baptisme into deth. So that we shall
not lyve after the lyfe of the world nor af
ter the lyfe of the flesshe but we must lyve
as the chylzen of god. And oure lyfe shal
be hyd befor the world and also hyd with
Chzist in god / as wryteth saint Paule sa
ying: If ye be mortified and your life ys
hyd with Iesu chzist i god in whate tyme

Rō. 6.

Col. 3

that Iesu chyzt oure life shall shewe hym
hys then also shall ye be made manifest wi-
th hym in glozy. Then when oure lord sh-
al come agayn at the last day of iudgemēt
oure life shalbe made open: but as long as
we lytē here we must lerne all to dye. For
we shall not repute this life that we haue
here for a lyfe.

This life here is of the world and of
worldly thinges that is to sey of theym/
that be cstraungers to God that haue no
trust of the other life to come. Nether doo
they loke for it nor desyre it. Suche peo-
ple ioy of this world / for the world wyth
his vaine desyres and plesaunces belon-
geth to theym. And they theym selues be
also called the world in the holpe scriptu-
re. As sayeth oure lord Chyzt in saint Jo-
hn. You be not of the world / but I haue
chosen you from the world. And agayn.

John. x.
and. 16.

The world shalbe ioyous and you shalbe
sory: Nowe call we all theym wor-
ldy whiche be not monkes. Oure lord ma-
de a distinction bytwene the world & hys
disciples before the monkes came into the
worlde. Wherfore they be not called the
world in hely scripture which be not in o-

kes: but all those that lyve after the fleshe
whiche despyze not here to dye with Iesu
chryst / and to be hydden here after to lyve
with God. All suche whate soever they
be are worldly be he monke or chanone/
nunne or Syster / nobill or vnnoble grete
or small. For (as I have sayed) the lyfe
of theym whiche apperteyn to God is here
hyd / and they seme to be deed before the
world. For they lyve not comunely accor
ding to the lyfe of the world. And therfo
re they be hated of the world / for they be
not of the world / as sayeth the Gospell in
this maner. They be not of the world / for
if they were of the world / the world sure
ly wolde love theym as his owne. But
for as moche as they (according to theyre
prouyse made at the font of baptesme) do
applye theym selues to renounce the plea
sures of the world and to dye with chryst
in killing of the despyres of the fleshe / and
also are strongly ageynst the appetites of
the fleshe in other by ensaumples of theyre
good lyving therfore be they persecuted of
the world.

John. x5.

And hereby may we alweyes knowe
the disciples and children of God : yf they

love to gythez the one the other. And yf
they ly be not here after the life of the wo-
rld noz after the pleasure of the fleshe / ad
if they do not repute this lyfe for a life / but
abide with a ioyfull hart the coming of ou-
re lord Iesu chyst. Then shall theyze lyfe
be made open / and shall appere before
God.

So shuld we all ly be here / as though
this life were not oure life. For we must
abide oure life before God / and we may
do none other thing in this life but fight.

Agaynst oure evell desires / and learne to
dye (for as the prophet Job sayeth) the ly-
fe of man is a batayle vpon erth / that is to
say a batayle in a goostly deth. And

Job. 2

thys do we promyse to do
when we be baptised / and
we signifie be the
same / when we
be plunged
vnder the
water.

25. 7.



¶ Whate thing the baptisme betokeneth/
and howe it ys but a sygne.

Chaptre. ij.

Then when we be baptised yt beho-
veth vs to knowe surely and to be-
leue that all oure sinnes to vs are
pardoned and that we be made the childre
of god. For god is bycome oure father / and
Jesus christ oure brother. And that same
right that Jesus christ hath vnto the glo-
ry of his father / have we also gotten / for
the brethren have egall right vnto they-
re fathers goodes. And this haue we not
gotten by oure good woakes / for we haue
yet done no good: when we were baptised
But this comyth holly bi the grace of god
and by oure faith / by that we put oure ho-
le trust in hym / and that we knowlege hi
for oure lord and saviour. And that we
beleue all that he hath done and suffered for
vs. for he dyed to make vs to lyue. He be-
came lytell and poer to make vs greate
and ryche. As saith Saint Paule in thys
maner ye knowe the liberalite of oure lord
Jesus Christ / whiche though he were ryche /
yet for your sakes became poore : that ye
thzough his povertie myght be made ry-

the/for Iesus christ is holly gy ten to vs
of his father. to thintent that he shulde ma
ke vs greate ryche and happy by his deth
for we could not helpe oure silbes ther
foze he was bozne for vs. As saith Esaye
A childe is bozne to vs. for we were all
egal'y dettours/and bound to god/by the
sinne of Adam.

Then when we coulde not helpe ou
re silbes/for asmoche as we were seruaun
tes and subiectes vnto the deuell/god ha
th gy ven to vs. ij. notable giftes /and hath
done. ij. thinges for the love that he hath
vnto vs. first that he hath bought vs and
made vs fre from the devill and from ou
re sinnes. Secondly that he hath made vs
his childe and heriters of his glozpe. and
that all without oure deservyng. As saide
befoze the prophete Esaye saying. The in
iquyte of Jerusalem (that is to say of the
man seing by faith peace in Iesu Christ)
to him is pardoned/and he hath receyved
of the hond of the lord god twyce as mo
che for all his sinnes. And the prophet Za
charie saith also. Tourn you vnto defen
ce/I will gy ve you double as moche. In
the whiche places these. ij. Prophetes say

Esai.

Esai.

Zacha

that for oure synnes / for the whiche we ha-
ue deserued dampnacyon / we haue recey-
ued of God. ij. gyftes. And therfore is the
re issued out of the syde of Iesu Christ. ij.
fontaynes / that is to say bloud and wa-
ter. By his bloude he hath bought vs a-
gayn from the deuell. By the water he
hath washed and purged vs whiche we
re defiled and infect) for to offer vs pu-
re and clene vnto his father. As sayeth
Eph. .5. Saynt Paule vnto the Ephesians. He
hath gyuen hym selfe for vs an offering/
and a sacryfice of a swete saboure to god.
And the water of the font doth now be-
token the water of the syde of Iesu christ
In this water be we purged and sancti-
fied by oure faith / to thintent that we sh-
ulde come pure and clene before God / the
father whiche hath receyved vs for hys
children / and hath made vs inheritous
of his glozpe / with hys sonne Iesu christ
oure brother. And this is the grace the
whiche comyth to vs and is gyuen at the
font of baptisme.

But to thintent that we shulde not be
ynkinde / therfore for this grace we do bin-
de oure selues agayn and yelde vs vnto

him/promysing that we will serbe him/
denye the deuell/& all his temptation/pō-
pe/& counseil/& that we will serbe Christ
crucified for vs/and vpon this promyse re-
ceybe we oure name/& god hath writē vs
as in a rolle for his Champpons & serba-
untes/and so be we made propre to god.
For he is oure father/ and we be his chil-
dren.

This baptisme was figured vnto vs
when the children of Israell went thro-
rough the redde see out of Egypt/& when
Pharo with all his company was drown-
ed in the see. The children of Israell
went in the see all as though they had go-
ne into deth. But forbicause they beleved
vnto Moyses / they passed the water by
theyre fayth. And be (after the maner of
spekinge) gone out of the deth into lyfe.
When they hath gotten on the other syde/
on londe Pharo folowed theym / and so
was drowned w yth his people. So doth
everyone vppon the font when he is bap-
tised. First he sleith from Pharo when he
beginneth for to knowlege his subiection/
and bondage by the which he was subiect
and serbaunt vnto the deuell / and when

Exo. 13

he desyreth to be enfranchised from hys synne / and from Pharo that is the deuell But he may not escape from Pharo without passyng thzough the redde see / that is to say / he may not escape from the deuell without he must be baptised. And forzbecau se that the children of Israell when they sawe that Pharo folowed theym beleved god / therfoze vpon that faith in god / they be entred into the see / as though they were gone into deth. But by the meane of thare faith / they haue passed the water and are gone as from the deth vnto life.

So if eny man will escape from the hō des of the deuell it behoveth him to entre into the water. He entreth therin / as though he etred into the deth / for he promyseth that he will dye as concernynge all his e= bell desyres / and that he will here ly be before the worlde as though he were deed (that is to say) that he will not liue as the worlde lybeth / but will hyde ad cōber his life with god. And so entre we by faith into the font (that is to say) by faith we enterpyse to entre into the deth / not into corporal deth / but into the deth of sinne / no moze willing to ly be in sinne. And yet all

be it that it seme to vs a pleasauit thinge
to lybe in sinne/and that we thinke yt an
harde thing/thus to entre into the see(th-
at is to sey/into this deth / we take alwa-
yes courage/and belebe & trust in the pui-
saunce and goodnesse of God /and so entre
we into the see(that is to sey)into this espi-
rituell deth/and we enterpryse and promp-
se to dye as concerning oure sinnes. And
as by a stedfast faith and trust we dare be-
gynne to entre / so gybeth God vnto vs
grace and strenght to passe thzough that
see/that is to say/thzough this espirituell
deth/and to come on londe on the other sy-
de(that is) vnto the euerlasting lyfe. Pharo
(that is to sey)the de bill with oure sin-
nes pursue vs. but they drowne theym sel-
ues in the water(that is to sey)the power
of the de bill and of all oure sinnes perishe
when we entre into the water with suche
a feith.

Whē Pharo was deed then songe the
children of Isræll/and thanked god/that
they were arrybed a londe out of the wa-
ter/as out of the deth. Holpe wyse must
every chysten/when out of this water/th-
at is to say / out of this espirituell deth he

1. Cor. 10

comptly vnto life / that is to sey / when he
dyeth he shall thanke and preyse God by
cause he hath brought hym out of synche a
daunger / vnto the helth of euer lastyng li-
fe. But as long as he is yet here in thys
wozrde / he shalbe in the decty / that is to
say / he shall alweyes dye spiritually / and
his life shalbe hydden byfoze the wozi-
de with God. Here mayst thou well see how
that oure baptysme is signified by the red-
de see / as writeth saynt Paule vnto the
Counthyans saying. Oure fathers were
all vnder a clowde / and did passe the see all
and were all baptyzed in Moyses / in the
clowde / and in the see / and they all did ea-
te one spirituall meate / and they all dyd
drynke one spirituall drynke. So seekest
thou well whate thing signifieth the bap-
tysme / and whate thing we promyse in the
same.

¶ Nowe: to thintent that we shulde be
alweyes remembryng of this that we ha-
ue promysed we be merked with a crosse /
and with that water. The sayth that we
haue at the baptysme taketh away oure
synnes / and the water is nothyng but a
sygne or token / wher with we be merked

that we must be vnder the standard / that
is to sey vnder the crosse of Iesu Christ/
ad valiauntly fight. As the Iues had the
token of the circumcision / wherby men ma-
ght knowe whether they were Iues or
paynyms. And as when the seruautes
of the lordes bere the badg of theyre loz-
des / one may therby knowe whose serua-
ntes they be. So lyke wyse receyve we
the signe of baptisme at the font / by the
whiche we gyve knowlege that Christ is
oure lord.

Secondly / the baptisme of the wa-
ter ys also a sygne of the grace of God.
wherby God maketh vs sure / that we
shall enioy his grace and mercy / and tha-
t he pardoneth vs oure synnes / and ma-
keth vs his chyl dren. Here vppon gy-
veth he to vs the token of Baptisme for
a gage / to thynntent that we shulde be su-
re that he wyll not forsake vs yn oure
batayle and deeth / whiche we leade he-
re yn oure evyll desyres and synnes.
And that he will surely gyve to vs the e-
uerlastyng lyfe. And to thynntent the that
we shulde enterpryse by a stedfast constan-
ce to fight / being assured and certayn that

god will ne be: for sake vs / for we haue receyved of him a gage the token of baptisme. And if it happon that we mysse sum tyme in the rebbe see (that is to seyn) in the entrepryse of oure batayle / and that we doubt / or that oure bataile seme to vs one harde and bytter / we shall beholde oure signe and gage whiche we haue receyved of god / wherby he hath promysed vs that we be his children and that he wil not forsake vs.

So say I then that by pure faith all oure synnes be to vs pardoned / and that we be the children of god / and that we belong to god / and that god shall shewe ouer us his mercy. Here vpon receaue we a gage that is the signe of baptisme to thriten the as often as we haue regard vnto this signe / we shuld be myndefull of the grace and mercy that god hath done vnto vs / and that we belong to god / and that we be the children of god.

Beholde now thou seest well what thinge the baptisme betokeneth / and it is as one byfoze god yf thou be .lxxx. yere olde / or twenty yere olde when thou receauest the baptisme / for god regardeth not how

...the thou art/ but with whate purpose ad
...tencyon/ and with whate feith thou re-
...abest this baptisme and grace. He regar-
...th not whether thou be Jewe/ or payny-
...e/ man or woman/ noble or vnnoble/ bis-
...ope or cytezyn. But alonly he that with
...parfait faith and trust comyth vnto god
...e maketh violence vnto the euerlastyng
...se & getteth it as promyseth Iesu chryst
...the gospel.

Mat. 23

What thinge we promyse at the Bap-
tisme and whate professyon we
make. Chaptre. iij.

W Hen one warneth these world-
ly people to do any good/ they
say/ let the monkes and religi-
ous do it/ whiche haue promy-
sed it/ as though they were not bounde to
kepe the doctrine of Iesu chryst/ or as tho-
ugh they had nothing promysed. All be it
that no monke can promyse more then he
hath promysed at the baptisme.

And we be moche more bounde vnto
pure promyse made at the baptisme/ then
any religious vnto his professyon. For
we make no promyse vnto man/ but vnto
god/ and we promyse not to kepe the rule

of a man but of the gospel. Thinke ye no
therfoze that it is a small thig to be a chris
sten / when thou hast promysed to Ihesu
christ to amend thy life / ad that thou wilt
not liue according to the worlde / nor accor
ding to the flesh. It is a greate thing to
enterpryse the Chzisten faith / whiche so
fewe people do knowe w hate thing it co
teyneth / namely suche as here after the
worlde do seme to be verey wise & lettered

But one might say I haue nothing
promysed to God / I was a child / let him
kepe it that hath promysed for me. For
this cause to thintent that no man shulde
so say / it was sumtyme ordeyned that no
ne shulde be baptysed befoze that he came
to vnderstanding and knowlege / to thint
tent that he might promyse him tilse / and
forsake the deuell / and that he might knowe
what thing he had promysed If it we
re not that the children were feble & in pe
rill of deth the thei must haue bin baptized

Nowe allweyes albeit that we oure sil
fe haue not promysed we be allegally bo
unde to obserue it. For if thou haddest dy
ed w he thou were but a yere old / thou had
dest also be saved. thou wilt saye ye / by the

ye noith of my godfathers & godmothers/ ad
churche. I say ageyn. doest thou
fesse that the faith of thy godfathers ad
godmothers is so mighty that thou mayst
herby be saved. The same feith is likewi
mighty to subiect the & binde the to that
thing that they haue promysed for the vn
er paine of thi dāpnaciō/ & losse of thy he
th. wherfore thou must as well kepe this
that thy parētes haue promysed for the/as
thou haddest promysed it thy lufe.
The godfathers & godmothers be bound
to warne the childrē/ & to helpe them that
they be put to skole/ to thintent that they
may vnderstōd the gospel the ioyfull mes
sage of god with the epistles of. S. Paule
for the vnlettered & simple people be as
well bounde to knowe the as the lettered &
wise. And god hath cōmaūded for to pub
lish the & to shewe the gospel not allonly to
prestes/ but also vnto euery creature. Go
se saith Christ vnto his disciples/ into the
vniuersal world/ & preche the gospel to e
uery creature. for we be all egally bound to
know the gospel & the doctrine of the ne
we testamēt/ & saint Paule hath not allōly
writē his pistles vnto the prestes/ but also
(vnto the comō

Mar. 16

.Coz. i

Ro. i.

Citeyngs and housholders. And this witnesseth saint Paule him selfe wytyng vnto the Corinthians and vnto the Galatians: where he confesseth that he sendeth his epistles to all the church/that is to say to all the assemble of Christen men / and to all theym that call on the name of Iesus. And vnto the Romayns he saith: To you all that be at Rome the frendes of god. And Iesus Christ hath as well suffered death for the comon housholder / as for the prestes. God shall alwayes requyre the scriptures of the prestes / for they be ydell and do not study/noz make no diligence to declare theym vnto the simple.

Therefore it is very nedefull that the common people shulde vnderstand the gospel and the doctrine of the apostles according to the lettre/and that they knowe the by hart with the other stories of the olde testament/for so shulde they moze lightly vnderstand the preachers.

It were also very necessary that every one dyd lerne his children to rede as men were wont to do afore tyme. The Iues had theyre lawe in Hebrewe / the whiche every one myght vnderstand accordyng

to the lettre. After this the paynems we
re conuerted by saint Paule/to whome he
wrote in greke/whiche they all dyd vnder-
stand. After that was Italy and affrique
conuerted where as well the w ymen as
the men spake latyn/& for this cause was
the byble translated into latyn to thintent
that euery one might vnderstand it / and
they preached in latyn and the prophetes
were redde in the Italian churches in la-
tyn. And in that tyme there were many la-
dyes and w ymen/whiche vnderstode ve-
ry well the scriptures/as was Dana and
Eustochium Demetrias and Marcella &
many other/as w ith saint Ihe-
rome and the comune housholders redde
the bible in theyre houses with theyre chil-
dren. So is it now of greate necessite th-
at the holy scripture be translated into all
langages/or that all the children lerne the
latyn tongue.

Some man wolde sey euery mā may
not set his children to skole bicause they be
poore. wherfore I wolde well that the
children of the poore were holde to skole at
therpences of the comynalte/or that fol-
kes shulde take the money whiche they

spende so outragionfly in making and gilding of ymages/ and in dressing the aultres of the churches/ and in buylding of Monasteris Chanonryes and chapels and rounding of Obites and pzebendes. Of the money that men offer in churches / and of the whiche men make vessels of golde and silver and other pzeious oznamentes.

They might employ this money a thousand folde better/ if ther with they dyd holde these yong children to scole till suche tyme that they coude be reade well. For (alas) ye shall fynde thousandes of aunyent persons that can not sey the pater noster and Crede in theyre mother tongue/ and of them that say it in latyn are many that wote not whate they sey / nor knowe not of never an article of the faith. Wherfore

I say that it is expedient for the christen to set all theyre childzen to scole till they can reade and vnderstonde the holy scriptures namely when they be wypte in theyre mother tongue. And then they that had not wyte and vnderstondinge worthy to be contynued at scole/ shulde be caused to leaue an occupation. If they did thus they shulde bring into the worlde double profit. First we shulde not haue suche a great

nombze of prestes and monkes vnlettered
and knowing nothing in the chrislen chur
che. For nowe there are made many pre-
stes monkes and freres / that for lacke of
litterature are nothing cōueniēt for that of-
fice. By the vnlettered prestes is this gre-
te erroure comen into the worlde / that ys/
that in the steede of the pure scriptures whi-
che is the lyvely worde of God / whiche
they knowe not / they preche narracions
fables lyes and traditions of the inuenciō
of the prochytes / that (alas) the faythfull
trust & honoure which belongeth to gods
worde / they cause the people to gyve to
theyre fables and lyes.

Secōdly it wolde proufft. for if euery bo-
dy wēt so long to skole / they shuld vnder-
stōd moze lightly the prechers / & if thei thē
silues / had redde the stozyes oz the Gos-
pell after the letre / then they might reherce
to theyre chylde & seruañtes / i doing of the
ir buslines / some thing of the gospels of the
stozies oz of the scripture / i steede of vaine fa-
bles / ydell wordes / & vncouenabill maters
which they speake the one to the other. As
we se sūryme nowe a dayes / that felowes
of one craft whiche haue bin at skole / syng

many tymes the song in doing theyze busynesse / whiche they haue learned to sing at the scole oz at the churche and the other vilcyn songes / for they haue lerned none other thing.

Whate thing is the Chyristen faith / and whate thing one ought to beleve to haue helth. Chaptre. iiii.

Hauē seyde at the beginning that the foundation of Chyristendome is the faith whychē so fewe people haue : and vnderstonde not whate the faith is. we thiinke that when we beleve that god is god / and can oure crede that we haue the faith that a Chyristen is bounde to haue. The deuell beleveth also that there is a God / and one life everlasting and one hell / but he is never the better for it. Ye and he trembleth alway for this feith / as saith saint James. The devils beleve and they tremble.

[am. 2.]

Some man might aske whate shall I the beleve. Thou shalt beleve then first plainly and vndoubtedly that the father / the sonne / and the holy gost / is one onely god. And this thou shalt not desyre to vnderstand howe / nor busye thy selfe moche the-

rin: for this is not the principall that we
must beleve: Dure faith lyeth not princi-
pally therein. For this likewise beleve the
wicked sprites as is saide before and are
nothing the better therefore. There is yet
an other feith whiche Christ so moche re-
quyeth of vs in the gospel/ and wherun
to also saint Paule almost in all his epist-
les so strongly exhorteth vs. That is that
we must first beleve the gospel. when ou-
re lord began first to preache he said (as re-
herfeth saint Marke) haue repentaunce and
beleve in the gospel.

Mar. 1

Thou mayst aske me / whate thing ys
the gospel: Hit is a good and ioyfull mes-
sage or glad tydings. For it is newes of
the favour/ grace/ mercy/ and goodnesse of
god towards vs. It is (I sey) tydings
that god hath taken vs to mercy/ and ther-
fore songe the aungels when Christ was
borne (as reherfeth saint Luke) I shewe
vnto you greate ioy/ for this day is borne
poure savioure whiche is Christ the lord
In this gospel that is to sey in this messa-
ge we beleve certainly that god the father
hath sent hither his sonne/ for to bye vs a-
gayne to enfranchise vs / and to deliuer

Luke. 1

vs fro the deuel to whome we were made
subiectes and seruauntes / by the sinne of
oure fore father. we coude not helpe ou
res / bicause we were seruauntes and ben
de. None of vs was abill to satisfie for vs
for we were all like wise subiected. as sa
yeth Saynt Paule vnto the Romaines.

Ro. 3

They haue all sinned. and haue nede to the
grace of god. It was nedefull then that
he that shuld satisfie for vs shulde be wi
thout sinne without subiection or obliga
cion. And no suche patron or mediatour
was there founde in the worlde. The
is one thing was of necessite that other we
must abide lost for ever / or it beioved that
god shulde be made man. So hath oure god
almighty had pitie and compassion on vs
by the greate love that he had toward vs
and hath sent his onely sonne Iesu chris.

Jer. 31

As writeth the prophete Hieremye saing:
I haue loved the in a perpetuall charite/
therfore I haue drawen the hauing mer
cy. He hath sent him to thintent / that be
his deeth whiche he had not deserved / he
myght appayse God and satisfie hym for
vs. As writeth saynt Paule. All is of
God / whiche hath reconcyled vs vnto

Col. 1

him by christ. Then is Christ made a mediator by twene god and man and hath offered him selfe an oblation for vs to his father / wherby he hath reconciled vs agayne and made oure peace. And for bicause the deuell did set his hande vpon Christ to whome he had no right he hath so lost all his right whiche he had ouer vs. And so are we deliuered from the seruitude and subiection of the deuell / and belong vnto Christ. And by that that the sonne of god is now made man / he is also made oure brother. And if we be his bretheren / we be also inheritors wth hym of the glo^{ry} of his father. As writeth saint Paule vnto the Romayne / saying. If we be children we be also heires wth Christ. And we haue as much and as greate right to heven as Iesu Christ hym selfe. For christe is a sonne of God / so be we / reserved / that he is a sonne naturall / and was for euer without beginning the sonne of God. But we be the children of God allonly by the goodnesse and grace of God / whiche he hath done to vs. as sayeth Saynt Paul. He hath predestinate vs into an election of the children of God. Then ys

Ro. 8.

Ephe. 1.

it this comen to passe / that we must beleue
surely / that we be the children of god / and
that god is oure father.

Gene. 17
and, 25

Secondly thou shalt stedfastly beleue
the wordes of god / that is to say / that
all that god hath sayde shall come to passe
and be done without ony faile. As did the
faithfull Abraham whiche when god had
promysed to him (a thing impossible in all
mannes reason) that he shulde haue a sonne
of his baraine wife Sara / of whom kir-
ges of the people shuld aryse / and that in
his seede all people shulde be blessed (all
be it that it was a thing ageinst nature th-
at a woman of foure scoze and tenne yeres
olde shulde conceyue and bere a childe) be-
leued vndoughtedly / and as the childe was
borne god as forsooth as coude appere vnto
mannes iudgement / working cleene con-
trary to his promyse / commaunded that he
shulde sle him and make sacrifice of him.
Abraham albe it that all carnall wisdom
wolde haue perswaded him to haue dispey-
red in the promesse / neuer doubted / was all
redy to do it / beleving stedfastly that it sh-
ulde rather be possible / that his son shulde
ryse again from deth / rather then the wor-

de and promyse of god shulde not be true.
So sted fast and so certayn must we ston-
de vnto the worde of god/ye and al thou-
gh it were so/that all men aungels and de-
uels wold persuaue vs to the cōtrary/we
must beleue surely that the worde of god
is true/ & that he will fulfill all that he ha-
th promysed.

Whate thyng hath god promysed vs?
he hath promysed vs his euerlasting lyfe/
saying:repent the kyngdome of heven is at
honde. And in an other place: whosoever
shall beleue and be baptised: shall be saved
He hath also promysed vnto vs remission
of all oure synnes/as seyde saint Peter spe-
king of Christ to Cornelius the centurion
To him(sayde he) gyveth all the prophe-
tes witnesse/that they whiche his name shall
receyve remission of synnes all that beleue
in him/that is to sey/that al they that wi-
th entyre courage forsake theyn selve and
put all there trust in the grace and mercy
of him/shall haue remission of all there syn-
nes. Moreover he hath promysed vs that
we shall be the children of God / as sayth
saint John. He hath gyven to theym po-
wer to be the childre of god/to theym that

Ma.. 4

Mar. 16

Ma. 10

John. 1.

Ro. 4.

beleve in his name. All this must we beleue stedfastly/all though that we thinke it impossibill after oure workes and unfull life. We must also with a parfait courage put all oure trust in god/as did Abraham for as saint Paule wyrteth. Abraham beleved god and hit was imputed vnto him for rightuousnesse. Then when with a parfayt courage/we do so put all oure trust in god/and in his promyses it is impossible that we shulde perishe. For he hath promysed vs his life euerlasting. And for asmuche as he is almightye and may all thing he may wel holde to vs that he hath promysed. And in that that he is mercifull and true he will holde to vs his promys if we can beleve it stedfastly/and put all oure trust in him. For as (withont oure merites) he hath made vs his children/and heyres vppon the font of baptesme/so may he lykewise gyve to vs that thing that he hath promysed vs if we can onely trust in him/albeit that we haue not deserved it by oure workes.

Therefore be not discomfort nor desperacyon for thy synnes though thou hast not deserved by thy good workes.

that god hath made the his hepyze. for as sa
yeth saint Paule: By grace are ye saved
by faith and that not of your selues. And
agayn: It is the gifte of god and cometh
not of woꝝkes. lest eny man shuld boast him
self. For when we were yet sinners / and
befoze that we haue done eny good: Ye
when we were yet his enemyes he hath
not spared his owne sonne but (to make
vs likewise his children and hepyzes by hi)
hath deliuered him vnto deith / to make sa
tisfaction for oure sinnes / to purchase vs
pardon and forgyuenesse to make vs one
as he is in Christ / and Christ in him / that
so we in god and Christ might be one / that
the worlde may know that he hath loved
vs as he hath loued Christ that there as
he is we may be with him that we may se
his gloꝝy which he hath gyuen him bicau
se he loved him befoze the world began .
Here maist thou see (if thou canst beleeue it)
that it is god that iustifieth / who is it thē
that shall cōdeigne / who shall lay eny sinne
to the charge of goddis elect / sithe christ ys
deed for oure sinnes / & risen ageyn for our
iustificatiō which also sitteth at the right
hōde of god the father and praieth for vs.

Eph. 2

Rō. 8

John. 17

Rō. 8.

Beholde w hate a fer bent occallon god
hath gy ven the to loue him / whē thou wo
re pet his enemye. wherfoze let no tribula
cion / anguyſſhe / perſecucion / fere / impriſo
nement / hunger / nakedneſſe / noz ſwerde
ſeparate vs from the love of god. wherfo
ze if eny wolde diſcomfozt vs (be he aun
gell oz deuell) let vs not beleve hym / for
the promyſes of god may not be diſtroyed
If thou canſt ſurely / and ſtedfaſtly beleve
in god / he will holde his promyſe. He hath
ſwozne to vs / to thintent we ſhulde bele
ue him. But if thou beleve him not / and if
by thy ſinnes thou comest in diſpeyre / god
abideth ſtedfaſt in his promyſe / but thou
holdeſt not thy faith. As ſayeth ſaint Pa
ul to Timothe. A faithfull word for if we
be ded with him we ſhall lyde lyke wyſe
with him. For god hath bound him ſilke to
vs: ad for bicauſe of his promyſe he oweth
th vnto vs he ven / in caſe that we beleve
him. But if we beleve him not he oweth
to vs nothing.

2. Timo. 2

Rede all the Euangelistes thorough
and ye ſhall not finde that oure lord Jeſu
chriſt hath ſo moche exhorted vs to any
thing as vnto faith / noz that he hath ſo mo

on god he hated and reprobeth eny thinge in his
ou w disciples as incredulite. As it is wryten in
ribula mat. Mathew in the. xiiij. Chaptre that
apris when saint Petre went vppon the water
verde and doubted. O thou of lytell faith (sayde
herfo Iesus) whie didest thou doubt? Also to
e aun the paralitique (that is to sey a mā like of
n / for the palsey) beleve son thy sinnes be forgy-
troye ven the. And vnto the woman labouring
beleve of a bloudy fyre. Beleve daughter thy
e hath sinnes are forgiven the. And vnto the fa-
e bele ther of the possessed in the. ix of Marke: If
and if thou couldest beleve all thinges are possi-
e / god ble vnto him that belebeth; and vnto t'hap
t thou ostles whiche coude not cast out t'he devel
t'he from the same possessed: A generation wi-
if we thout faith howe lōg shall I be with you
wylle hereby mayst thou lightly knowe howe
life to many tymes oure lord Christ hath repro-
to whed his disciples of theyre infidelite. And
ele be Moyses coude not bring the people of Is-
wylle hell into the lond of promission / bycause
ugh he gabe not the glozy to god / and that he
Jesu began to doubt of god to thintent that he-
any by we myght knowe that alonly one
o no edfast faith and trust in God may bringe
as vnto the lond of promission of the kin-

Mat. 9

gdom of heben: As it is wryten in Deuteronomion. where the prophete Moyses saith vnto the people of Isracill. Thou shalt not entre into the lond of promission because of thyne owne rightuousnesse and the equyte of thine hert: but because that god will fulfill his worde wiche he hath promysed by othe made vnto thy fathers Abraham Isaac and Jacob. And therfore is it called the lond of promission: for that we be saved that comyth not throughte oure good workes: but that oure god hath so promysed. And we must stedfastly and without doubt beleue that god will gyue power vnto his wordes as ferre forth as with a parfait courage we beleue in hym. For God hath bound him selfe vnto vs as hath promysed vs that he will gyue vs the euerlasting life. For he desireth nothing but oure helth. And he biddeth vs that we shall pray vnto him. for he will here vs graciously as he promyseth vs in the gospel saying. And whate soeuer ye aske in my name that will I do. And he is ready at all houres to forgeue vs oure synnes when we haue repentaunce: As saith the prophete Ezechiel. If the wicked coun-

John. 14.

Eze. 18.

ne him self from his sinfull lyfe to rightu-
ousnesse he shall lyve and not dye: and I
will no more have remembraunce of thy
pygute that he hath done. And seynt Pau-
le vnto the Romayns. All they that bele-
ve and trust in hym shall not be shamed.
And Iohel the propbete as recytech saint
Paul: All they that shall call on the na-
me of god shall be saved. That is to sey th-
ey (that by a stedfast feyth abide vppon
god as dyd the good thefe that was cru-
cified with chryst whiche when he with a
stedfast beleue had called vppon Chryst
was answered: this day shalt thou be with
me in paradize. And as did Mary mag-
dalene to whome it was likewise sayde/
thys fait:) hath saved the goo thou in pea-
ce) shall be saved.

Thyrdd we must also beleve that god be-
liet) none other thing but oure helth. and
therfore whate some ver t)ig happo to vs
here be we in helth oz in dysease / riche oz
poore / honoured oz dispised / noble or vnno-
ble / a lyve oz deed: we shall allweyes be co-
tent w)ate t)ing soeuer god send know-
yng certeynly t)at nothing comith with-
out the wil & sufferance of god. for if it so

Mat. 10

be that one leefe falleth not from the tree
that a sparowe or a flie descend not on the
erth without the will of your father: We
moche moze comith there nothinge to
vs without the wil & suffraunce of god:
As writeth saint Mathewe / where our
lord sayeth be not. ij. sparowes solde for a
peny and none of theym doth light on the
ground without youre father. Then wha
te soever thing god send vs let vs recey
be it peldinge to him thanks with good
hert: as dyd Abraham whiche forsoke his
contrey and his lond as it is writen in the
boke of Genesis where god seyd to Abra
ham: go out of thy contrey and out of thy
lynage / and go into the lond that I wyl
shewe the: which also was redy to kill his
weibeloved son Isaac. Nowe seying that
we be the children of Abraham / and that
we haue obteyned helth by meane of the
faith of Abraham. As saith our lord in. S
John. If ye be the children of Abraham
do the workes of Abraham. And therfore
must we bere all thinges patiently / and
with good will whiche god will that we
shall suffre and bere. For if he knewe th
at they were not covenable and prouita

ble for vs / he woide let theym they shuld
not come as de:th / warre / pestilence / pover
tie / malady / aduerlite / persecution / discom
fort for oure children: losse of oure tempo
rall goodes: finally the verey deth. For
as saint Paule saith. whether we lybe or
dye we are alweyes the lordes. And ther
fore the Christen shall not be troubled for
none suche thinges but shalbe rather ioy
full as were thapostles w home god had
made worthy to suffre any thing for hys
love. For it is a sure token that thou arte
the childe of god if thou haue pacience. for
it is wryten by saint Luke in thades of
thapostles that thapostles were ioyfull
that they were reputed worthy to suffre
dishonour before the world for the love of
god. And god hath promysed nothing els
to his disciples in this world but payne &
tribulation: as Christ saith in saint John
We shall wepe and lament / and the world
shall reioyce / and ageyn in the world ye sh
all haue tribulation but be of good cheere /
for I haue overcome the worlde.

And there is not a moze certeyne sig
ne that a man shalbe dampned then when
he ledith here an ybell life & hath alweyes

Ro. 14.

Act. 5.

John. 16

prosperite. for this prosperite shalbe hye
paradise. On the contrary part there is not
a moze certeyn signe of euerlasting helth
then when a man lyveth iustly / and hath
alway adversite: for that is it that god sen-
deth vs for oure synnes and oure purgato-
ry: so to make open his glozy in oure pa-
cyence. And therfore shall the Christen al-
weyes moze reioyce when he suffereth ad-
uersite and tribulacyon then when all thyng
goes comyth prosperously vnto him. For
prosperite in an euell life signifieth comonly
that god hath reprobbed the parson. &
it maketh him to forget God. But aduers-
ite signifieth comonly that god lovethe
person: And the parson is warned by tri-
bulacion and sufferance to call vppen god
for socoure. For as seith saint Paule him
that God loveth him both he chastise: and
he scourgeth every childe that he receybeth
For whate is the childe that the father do-
th not chastise? And if ye be out of the dis-
cipline and chastisement of the whiche all
the children of god haue byn part takers
ye are then bastardes and not sonnes. And
in thapocalips speaketh God and sayeth:
as many as I loue I rebuke and chasty-

Heb. 12.

Pro. 3

se. Also Salomon in the Proverbes saith: theym that the lord god lo veth he rebuketh. Therfore let none be sozpy when tribulacio unladye pestilence/or also the death liif cometh. But let him aiw: yes accord his will to the will of god /and suffre patiently & ioyfully knowing for trouthe/ that it is all the good & holy will of God oure right good father. And let him thanke him that it pleaseth him to make hym/ worthy to suffre any maner trybulacyon for his sake as byd Job and Thobias /and many other. For without doute god knoweth whate thig is helthfull for vs. And he that murmureth & grudgeth agaynst god in tribulacio is not a Christe. For he bele veth not that god governeith & entreath him for his helth. But whate are we ought els the erth in the hond of a potter? As saith saint Paule in thys maner: O man whate arte thou that doest this murmure agaynst god? may the pot say vnto hi that made hi whie hast thou made me on this fa-
 cio: I say. And as the potter may make su-
 che a pot as he will of the erth so be we yn
 the hodes of god. & we must be cōtēt with
 all that god wil do with vs. for we be his
 (whether
 D.ij.

Ro. 14.

we liue or dye saith saint Paule. For this
is cause he that with a stedfast faith suffereth
and endureth patiently all thinges a
tribulations is a christen. And this is the
faith and the stedfast stone vpon the whiche
the cristente is founded. For in this do
ing we beleve and trust stedfastly that god
is oure father and that he will not forsake
vs: albeit that now he do here chastise vs
for as I haue sayd there can be no more
certayn signe that god loveth the. the whiche
sorrowe and tribulation happeneth vnto
the. for all the scriptures of the newe testa
ment promise vs here nothing but sorrowe
and sufferance.

Of the most certayn weye to
come to saluacyon.

Chaptre. v.

Hebze. 7.

This must euery Christe knowe that
at none syns the tyme of Adam vnto
to this day hath deserved the euer
lasting life by his good workes. And that
at none by his good workes shall deserve
it: as writeth saint Paule vnto the Hebze
wes. The lawe hath brought nothing vnto
perfection. wherfore all they do erre that
at thinke that then they shalbe saved whiche

they haue done many good woꝝkes. And
like wise all they that thinke that they shal
albe dampned when they haue done no
good. For good woꝝkes make no mā cer-
teyn that he shalbe saved And he that ha-
th done no good is not also certeyn that he
shalbe dampned. The woꝝkes can gyue
no maner certeynte. For the Pharisey th-
at had done moche good whiche looked for
grete reward of god was reprobed / and
despised. As writeth saint Luke where
the pharisey thanked god that he was not
as other were extorcioners / vniust / aduou-
trers / nor as the publican was: and boasted
him self of his good woꝝkes. And the pub-
lican that had done no good and confessed
mekely his sinnes was of God receyved
vnto grace. for this cause to thintent that
euery man may knowe that god hath no
nede of oure good woꝝkes for to save vs /
with all I will declare here first how we
be iustified and obteyne helth.

First we must knowe that by the ori-
ginall sinne we were made subiectes and
seruauntes vnto the deuell / and none yn
the world mought helpe vs for all man-
kinde was dettoure vnto God. And that

Luke

worse was we did not knowlege oure my
sery nor axe socoure of god. Then when
there was no comferte nor meane to hel
pe vs and to deliver vs ageyne from the
subiectiō of the deuell: Dure god almight
ye by his greate mercy and goodnesse of
him self hath willingly suffred that his on
nely begotten son Iesu Chrust was made
mortal man for vs to thintent that by his
deth whiche he had not deserved he might
by vs ageyn and deliuer vs from eternal
deth wherunto we were all subiectes. As
writeth saint Paule saying. If it be so th
at by the sinne of one man (that is to sey of
Adam) deth hath reygned vppon many/
moche more the grace of god and the gyft
of grace of one man Iesuchrist aboundeth
vppon many. And vnto the Ephesians.
Blessed be God father of oure lorde Iesu
christ whiche hath blessed vs with a spiri
tuall benediction by his son Chrust. Thus
is this grace comen hoelly to vs from god
of his goodnesse and not by oure meryte/
or goudwoikes. For we dyd not knowle
ge oure bondage and subiectiō nor dyd
not ones desyre to be deliuered from ou
re myserye.

Ro. 5

Eph. 2

Then for asmoche as the deuell dyd set
honde vppon Chryst / to w home he had
no right forbicause he had not inned chryst
hath gotten right vppon vs agaynst the
deuell and hath made vs fre and deliue-
red vs and we be made his heyres and all
his glozy is ours: as saint Paule doth lar-
gely declare in all his epistles. This hath
God gyven vs without oure deseruyng
and we nede not to labour for these thin-
ges. For we haue all this alredy. As wit-
nessith saynt John saying: Behold what
the love the father hath shewed on vs that
we shuld be called the children of God.

John. 1.

And in the same chapter. sayeth he.
Derey beloved now we are we the children
of god. This helth hath god gyven to vs
willingly by hys sonne Jesu Christ.

For Jesu Christ ys bycome man to satis-
fie vnto hys father for vs and to make ou-
re peace with hys father. And as writeth
Saynt Paule vnto the Romayns sayig
We be iustified frely by the grace of God
and by the redempcyon whiche ys in Je-
su Christ. So ys Christ made a medi-
ator and a peace maker bywene God the
father and man. As sayeth saynt Paule

Ro. 1

Hebze. 7 vnto the Hebzewes: he may make them
safe for ever that come vnto god by hym:
he is all weyes lyving for to praye for vs
Suche an hyghe prest it becometh vs to
haue whiche is holy / harmles / vndefiled
separat from sinners and made hygher the
hebens. And by his deth it is graunted vs
that we be chzisten and children of God.

Gala. 3. As lyke wise teacheth saint Paule saying
We are all the children of God by the faith
whiche is in Iesu chzist. And for asmoche
as Iesu chzist is made man he is also ma-
de oure bzother. And seying we be his bre-
theren we be also heyes of his glozy whi-
che he hath with his father: as sayth saint
Paule vnto the Romayns. whiche hath
not spared his owne sonne: but hath gyv-
en him for vs all: howe shall he not also gy-
ue vnto vs all thinges with him.

Ro. 8. We be then sure that all that is Iesu
Chzistes is ours if we can beleve it. So-
me man mought demaund. Hath god the
father willingly gyven vs all this: hath
none deserued it: No true ly: No one hath de-
serued it. No one by his deseruing or good
wozkes hath enduced god to do this. But
he hath done it of him self / and by his grea-

te mercy: as saith the prophete **Jeremy**
In a perpetuall charite I haue loved the
And therfore haue I had compassion on
the and haue taken the to mercy. And **Je-**
su christ saith in the gospel of saint **Jo-**
hn. God hath so loved the world th-
at he hath gyven his onely begotten son-
ne to thintent that whosoever beleve yn
him shuld not perishe but haue everlastig
life. as wyrteth. **S. Paule.** If a lawe had
byn gyven which might haue iustified the
iustice shuld haue byn truely of the lawe.
But the scripture hath concluded all vn-
der sinne to thintent that the promyse sh-
uld be gyven vnto the belevers by fayth.
And vnto the **Romayns.** If God be for
vs who is he that may be againske vs: as
though he wold saye: **Szone.** for we haue
receyved all thing of god with his sonne.
But whate thing haue we receyved: this
lybertye from the subiection of the deuell
that is remission of all synnes / that ys the
ioy and glozy of the everlastinge life. And
this hath god gyven vnto vs by his son-
ne. as saint **Paule** sayeth vnto the **Hebru-**
wes. The bloude of **Christ** whiche by the
holy ghost hath offred hym selfe without

Hiere. 31

John. 3.

Gala. 3

Ro. 7.

Hebre. 1

spot vnto God hath clesed oure consciences from mortall workes for to serue vnto the lyving God. And therfore we haue no nede to labour by oure good workes to get cuerlasting lyfe for we haue that al redy: we be all iustified we be all the children of God. God hath gyuen vs all thys of him self without oure deservyng.

Gala. 5 Some man might say. I will also do sumwhat to thintent that I may be so moche the more certeyn to be saved. All they that say so: and all they that thinke that theyre good workes helpe eny thing or prouffit for to get the gift of saluacyon they blaspheme ageynste God / and robbe god of his honoure and speke ageynst the might and goodnesse of God. as wyrteth saint Paule. If ye be circumcised Christ shall nothynge prouffit you. that is to say: if ye put eny trust in the lawe or in any workes Christ shall not helpe you. And yet sayeth saint Paule in that same Chapter. whosoever will be iustified by the lawe is fallen out of the grace of god. Howe may the wordes be more clere. wherfore al they blaspheme ageynst the dyvyn prouidence that will eny maner wey deserve

by theyre good woꝝkes. foꝝ this cause we
must do oure good woꝝkes alweys by lo-
ue to the proufit of oure nychbour & not
foꝝ the necessite of oure helth foꝝ by Jesu
chꝛist be we made sure of the euerlasting li-
fe/as it is bifoꝛe said. They that by theyze
woꝝkes will satisfie vnto god be agaynst
God/as though God weze not pꝛesent
ynough of him self without the helpe of ou-
re woꝝkes foꝝ to pardone vs oure synnes/
and as though the passion of Chꝛist weze
not vertuose ynough without oure des-
seruinges foꝝ to helpe vs to come vnto he-
ven. Therfoꝛe (say I) we must allonty &
hoelly trust in the grace & mercy of god/&
not in oure woꝝkes oꝛ els chꝛist shall no-
thing proufit vs.

¶ Howe that by the onely grace of God/
and by nothing elles we be sa-
ued. Chaptre. vi.

NOwe might some man sey/I kno-
we wel that god is mightie ynou-
gh to saꝛe me without my woꝝ-
kes/ but I caꝛ not tel whether he wil do it
if it be not that I liue therewith al rightuo-
usly. paraꝛeture my good woꝝkes shal en-
duce hi to make me rightuous & to saꝛe me

Ro. 4.

or els he wolde not do it: All they that so
saye or thinke (as I haue said) blaspheme
against the goodnesse of god / as though
god were not of him self mercyfull and good
ynough / except he were first stered vnto
mercy by oure werkes. Not withstōding
that saint Paule sayeth that the promise
was not made vnto Abraham by the lawe
but by the iustice of the faith. And se-
yng also that of his proper nature he is no
thing els but goodnesse and mercy / as he
hath alweyes taught and shewed whē he
was teaching in the world / for he hath ne-
uer dyspyed nor left none discomforted of
eny thing that eny hath requyred him but
onely suche as wold not beleue.

Eph. 2

Wherefore thou must knowe ones for
all that by the onely grace of god we be sa-
ued. And god will not that thou put thy
good workes or thy iustice with his pre-
tending to helpe him by thy workes / for
he will do it a lone and will haue no ma-
ner helpe. For he hath no nede of the coun-
seil nor of the dede nor of the workes nor
of the iustice of any other. For saint Pau-
le saith: By grace are ye saued thorough
faith and that not of your selues for it ys

the gift of god and cometh not of workes
lest eny man shulde boist him self. Now we
re it possible to speake it more pleynty and
vnto the Romains: Being iustified by fa-
yth we are at peace with god. And saynt
John saith: He is the reconciliation for ou-
re sinnes. The deeth of Iesu chryll and his
iustice be vertuous ynough for to take a-
wey all the sinnes of the world.

Ro. 5.

1. John.

Howe might one demaunde whi will
god iustifie vs and so save vs of him self?
God doth it to thintent that he make hys
goodnesse and mercy vnto vs more clere/
and more open. As writeth saint Paule
vnto the Ephesiens: God that is riche yn
mercy thoroowe the grete love wherwpyth
he loved vs euen when we were deed by
sinne hath quykned vs with Chrylle by
whose grace ye be saved and with hi hath
reysed vs vp and with him hath made vs
sitte in hevenly thinges thoroowe Chryll/
for to shewe in tyme to come the exceeding
richesse of his grace in kindnesse towarde
vs thoroowe Iesus Chryll. Here seest thou
by these wordes the cause whye god will
do it alone: for if god shuld iustifie vs / and
shuld gyue helth bicause of oure workes /

Ephe. 2

he shuld not do it by his goodnesse/ but ou
re woꝝkes had deserued it: and so shulde
we not nedde to thanke God therfoꝝe but
mought ascribe it to oure selues: and vnto
oure woꝝkes. But saint Paule and all
the prophetes do teache vs that we be ius
tified and haue gotten helth by the onely
grace of God and not by oure deservyn
ges / foꝝ we haue none. And as god wyl
that we do not thanke laude oꝝ loue other
then alonely hym. Also like wyse will he
not that we serche els where oꝝ of any o
ther helth but of hym onely foꝝ god wilbe
oure helth and oure savioure alone/and he
will not that we serche els where comfort
but in hym and of hym/and not in oure lifte
noꝝ in oure good werkes. And foꝝ this cau
se thus writeth saint Paule vnto Titus.
But after that the kindnesse and loue of
oure savioure appered vnto man / not of
the dedys of rightuousnesse which we ha
ue wrought but of his mercy he hath sa
ved vs by the fonteyne of the newe birth
& with the renewing of the holy gost whi
che he shed oꝝer vs abundantly/ thozow
Jesus christ oure savioure. And therfoꝝe
whosoever thike to haue deserued the kin

Titus. 3

gdcme of heben by his rightuous life / he
robberth god of his goodnesse. for god hath
frely iustified vs of hi self. & oure lord him
self hath seid in the gospel of. S. Ioh: No
ne may come vnto me except my father th-
at sent me drawe hi. And in an other place
withour me ye cā do nothing. & god spa-
ke by the prophete Dsee: O Israel thi per
diciō comith of thy self / alonely of me come
th thy helpe. And saint Paule vnto the ro
mains. The enerlasting life is not his that
will oz that r̄net̄ after it : but it is in the
hondes & will of god to gyve it to whome
he will by his mercy.

Therfoze erre all they that thiike that god
oweth to theym the cuerlastig life / oz that
they haue deserued it / when they haue do
ne many good wozkes. for that thing that
god onely gyveth to whome he will / that
wold they take frō him / & plucke it out of
his hōdes. & thei yeld no thākes vnto god
as did. S. Paul vnto the Colostiās sayig
we gyve thākes vnto god the father whi
ch hath made vs mete for to be partakers
of the inheritañce of saintes in light / whi-
che hath delybered vs from the power of
derknesse / and hath translated vs into the

John. 6

John. 15

Dsee. 14

Ro. 9.

Col. 1.

- kingdome of his dere sonne in whome we
haue redemption throughe his bloude that
is to sepe forgettenesse of sinnes. Such peo-
ple get lest of all and are in many tymes re-
probate and forsaken of god. As the Pharisee
whiche reherfed vnto god his good
workes as though he had not knowen the
cym. But if thou wilt haue the kingdome
of heven I counsele the that thou trust no-
thing in thy good workes / but that thou
be exercising thy self after thy power in de-
des of charite and mercy toward thy chris-
ten brother. So as oure lord teacheth yn
the gospel saying: when ye haue done all
that to you is commaunded / yet say ye we
be vnproufitable seruautes. Suche hum-
ble opinion and feling must a chris-
ten haue if he wil be saved. For (as saint Petre sa-
yeth) God resisteth alweyes the proude /
but vnto the humble he gyveth grace. for
god loveth moche moze a sinner whiche
humbleth him self axing mercy / then one
that thinketh that he is holy / and that he
hath done many good workes exaltynge
him self in theym and thinkinge that God
oweth to him the kingdome of heven / by
cause of his good workes. For (as I ha-

ne seyð) God will save none for his good
workes / but he will save vs all by his mer
cy: to thintent that we shuld thanke hym
for it / and to thintent that to him alone ad
to his name may be gyven all glozy prey
se and grace / and that all the worlde may
praysc and exalte the goodnesse and mercy
of him alone . For saint Paule saieth that
the rightuonnesse that cometh of god ys
declared without the fulfillingge of the la
lawe . and for this cause wold God suffre
none to come into cuerlasting lyfe byfoze
the comyng of Iesus chryst nether Abra
ham / Isaac nor David . For (as saint pau
le seyth) they all haue sinned and lacke the
preyse that is of valure byfoze God . and
this he wolde also to thintent that bothe
they and we shuld also knowe that all th
ey that haue obteyned oz shal opteyne he
lth haue and shall opteyne it / by the deth
of Iesu chryst and not by theyre rightuou
nesse oz workes for if eny might haue bin
saved by his workes / Abraham and Da
uid had come to heven byfoze the comyng
of Iesu chryst . But God wolde it not to
thintent that we shuld knowe that all ou
re helth lyeth in the deth of Iesu Chryst /

E. i.

Ro. 3

Ro. 3

which by his mercy he hath suffred for vs
There is none other wey for to come to e-
uerlasting life but by Iesu Christ crucyfi-
ed for vs. And therfore we must put all
oure trust in God alone / we shall take all
oure comfort of God encly calling vppon
his mercy in this maner.

Iohn. 3 O dere lord god almighty / I pooze sin-
ner confesse byfore thy dyvne prouidence/
that by my synnes I haue deserued the e-
uerlasting deth of hell by thy grete iustice.
But alweyes I take hope and comfort
in thy godly promesse wherby thou say-
dest in thy gospell: he that beleueth in the
sonne of god shall haue euerlasting life. for
this cause I pooze sinner come towarde the
dere lord Iesu chyst whiche art the onely
fontayne of mercy not trusting in my good
workes (which be but stinking byfore the)
nor in any worldly thing but onely in the
alone: for tho u alone art the wey the tro-
uth and the lyfe. And I pray the tha-
t vnto me pooze sinner thou wilt do thy
grace and mercy Amen.

Esai 64 So shall the chystē hūble him self & vn-
dersted of hi self & of his good workes. for
(as saiet) Esai) all oure iustice is as it we

re the clothe of a womā suffering the flou-
res. God hath saved none by his wor-
kes but onely by his divine grace & mercy
As teacheth saint Paule : ye are saved by
grace thozowe faith & that not of your silf
And if it be by grace (as saith saint Pau-
le ageyn) then is it not by the deservinge
of workes for then were grace no grace.
Herby mayst thou perceyve that god wil
that oure helth come of his grace and mer-
cy and not of oure deservinges. For if any
may deserve heaven by his workes then is
it no grace or gift of god: but it is bet & wa-
ges. And then ged of him silf giveth it not
unto vs: but we get it as forvauntes that
serve for wages. And that can be by no
meanes for saint Paule teacheth vs in ma-
ny places that we be iustified & have obte-
ned helth by the grace of god & not by ou-
re good workes but by oure faith. for it is
a gift of god & not hyres or wages for la-
boure: to thintēt that we shuld not esteeme
that we had saved oure selves. for. s. Pau-
le saith: whē we were dede by sinne/ he ha-
th quickened vs with christ. wherfore we
shall not glorific i oure selves/ but i god al-
one. for god will not that we serche hi for

Ephē. 2

Ro. 11

Ephē. 1

E. 9.

John. 15
Psal. 21

wages as seruautes. But he will that we shall love him as children theyze father and that we serue him by love without desiringe eny thing but to please him. for he him self hath said to his apostles: I call you not nowe seruautes/ but frendes.

Mat. 23

And Christ hath said by the prophete to his heavenly father I will shew thy name to my brethren. And ager n to his apostles: Call ye no man father on the erth: for ye haue one father in heu en. And therfore hath Iesu christ not learned vs to pray.

Mat. 6

Oure lord whiche arte in heven: but oure father/ for we be his children/ and if we be the children of god we be his heyes/ as sa yeth saint Paule.

Ro. 8

¶ To whome the grace of god is gauen. Chaptre. viij.

John. 1

Of myght axe: Is thys grace of god gyuen to every body: I say/ out it is gyuen to all theym that beleeue. And all they that beleue in Iesu christ in suche maner as we haue byfoze declared/ and shal declare moze pleynty they be the children of god/ as wytyeth saint John in the gospels saying. Wnto as many as receyued him gave he power to be

the sonnes of god in that they beleved yn
his name. And as sayeth saint Paule. He
that comith to god must belebe that he ys
God and that he is a rewarder of theym
that seke him. Therfore we haue seid th
at all the newe testament doth teache vs
principally none other thing but faith and
trust in Iesu christ. and therfore the feith
is the foundation of Christendome. For
this cause if thou wilt that the passion and
grace of christ be to thy socoure and prou
fit it beho veth that thou belebe him sted
fastly without ony maner waveringe to
thintene: that thou knowe that it is all
grace and not deservyng and that the wor
des and promyses of god be verey certein
and true. for god hath called vs his child
ren as saint Paule saiethe: Because that ye
are sonnes god hath sent the sprite of hys
sonne into oure hertes crying Abba father
Then arte thou nowe no seruaunt but a
sonne. and if thou be a sonne then art th
ou also heyre of god by christ / and so be we
delyvered from oure synnes and from the
bondage of the devell: and made heyres of
the kingdome of heven by the benefit of
Jesu christ.

Heb. 12.

Gala. 4.

He belebeth in god that putteth all his
trust and hope in god and in the iustice of
god /liuing after his power accoꝝdinge to
the rule of charite /having no maner hope
noꝝ trust in the woꝝld /in his good woꝝkes
oꝝ good life/ but alonly in the goodnesse of
god /and in the merites of Iesu chꝝrist bele
ving certepaly that god will hold to hym
that he hath promysed remission of sinnes
and certepnte of euerlasting life. He that
doth so is a true chꝝristen and belebeth sted
fastly that the woꝝdes of god must nedes
be true. Notwithstanding that accoꝝding
to his woꝝkes he thinketh it a thing ym
possible. Nevert helesse he belebeth that he
shalbe saved without deservinge of any
good woꝝkes rather then the woꝝdes of
god and all thinges that they do promyse
shuld not come to passe. As writeth saynt
Paule of Abraham which beleved rather
that his wife whiche was bareyne & out
of thage of generacyon shuld conceyve a
childe rather the the promyse of god shuld
not be fulfilled. And by this fayth was
Abraham reputed iuste byfoze God & not
by his good woꝝkes. So be:ho: veth it that
euery chꝝristen do, albeit that it seme to him

ympossible to be saved because he hath done no good / he shall nevertheless stycke stedfastly vnto the goodnesse and mercy of God and vnto hys worde yn suche manner that he doubt not yn nothyng. For Christ sayeth in Saynt Luke. Heben and erth shall passe but my worde shall never passe.

Lu. 21

Of this sayth wyrteth Saynt Paule vnto the Romayns. whosoever shall call on the name of the lord God shalbe saved. We therefore that calletij vppon hym on whome he belebeth not that he may helpe hym toseth but his labour. Therfore thou must first beleve in hym. And then if thou call vppon hym with suche a sayth as we haue spoken of thou shalt be saved. Of this sayth speaketh also the prophete Esaie (as recyrteth) Saynt Paule the apostle yn the forseyd Chaptre. All they that beleue yn hym shall not be ashamed. And ageyn saint Paule. If thou confessest with thy mouth that Iesus is the lord / and thiat thou beleue with a perfait herte that God hath reised chust fro deth thou shalt be saved. And the word that Christ preached first as recyrteth Saint Marke was:

Ro. 10.

Ro. 10

Mar. 1 The tyme is full come and the kingdome
of god is ebyn at honde repent and bele-
ve the gospell. Of this faith writeth lyke
John. 3 wise saine Iohn and they be the wordes
of Chyrist vnto Nicodemus. as Moyses
lift vp the serpent in wildernesse / even so
must the sonne of man be lift vp that no
man that belebeth in him perisse but haue
eternall life. God so loued the worlde that
he gaue his onely sonne for the entent that
none that belebe in him shuld perisse but
shuld haue euerlasting life. And a lytell af-
ter he that belebeth in him shall not be con-
demned / and ageyn in the same chaptre.
He that belebeth on the sonne hath euer-
lasting life / and he that belebeth not the
sonne / shall not see life but the wrathe of
god abideth vppon him.

Ro. 4. By all these escriptures here maist thou
see that we be all the children of God /
alonly thowowe faith. and this had God
leuer promyse vnto vs bicause of oure fa-
ith then bicause of oure good workes to
thintent that we shuld be so moche the mo-
re certeyn of oure heilth And therfore saith
saint Paule / by faith is the inheritaunce
gyven that it might come of grace that the

promyse be sure and stedfast to all the sea-
de. for if god had said w^h soeuer will do
suche o^r suche wo^rkes shalbe saved / we
shuld euer haue byn iⁿcerteyn whether we
shuld haue byn saved o^r not. for we shuld
neuer haue knowen whether we had do-
good ynough to haue deserved the lyfe e-
ternall. But nowe god hath promysed it
vnto vs bicause of oure faith / by hys fa-
boure not by oure wo^rkes to thiatent th^{at}
at we be the more sure therof. For let vs
belebe stedfastly and we may knowe for
certeyn that we be the chyldeⁿ of god. Not
that we haue deserved it: but bycause he
hath promysed it. And it must nedes be
that the word of god be true for this cau-
se if we haue perfeit trust in god and be-
lebe perfeitly in him we shalbe sure that
we shalbe saved. It was suche a feith th^{at}
at saint Paule had when he seid: I kno-
we and am sure that he to whome I haue
comitted and gyven my gage to kepe ys
mighty ynough to kepe it for me tyll that
day. And ageyn: I haue fought a good ba-
taye. I haue fulfilled my course and haue
kept the faith / from hensforth is leyd by
for me a crowne of rightuousnesse whiche

2. **Cl.** 5

2. **Cl.** 4

2. Joh. 3

the lord that is a rightuous iudge shall ge
ve me at that day : Not vnto me onely
but vnto all theym whiche love hys co-
uning. And saint John saith: Dearly be-
loved now we are we the sonnes of God.
And yet it hath not appered what we
shal be we kne w that w hē he shal appere
we shalbe like hi for we shal see hi as he is

This faith had also saynt Martine at
the houre of his deth when he saide vnto
the deuell: w hys art thou here thou blou-
dy beest: thou hast nought in me / the seed
of Abraham shall receyve me.

This suertye had likewise saint Im-
brose when one axed hym if he feared not
the deth: he answered w hys shulb I fea-
re: seyng that we haue one so good a lord

Phil. 1

For this cause must we love the deth
and moze desyre to dye ād to be with god
(as dyd saint Paule) then to feare the de-
th. for Iesu ch:ist is deede for vs to thin-
tent that we shulb not feare to dye. And
he hath slayne the deth and hath destro-
yed the strenght of deth. as writeth saint
Paule saying: O deth where is thy victo-
ry? It is swallowed and brought to nou-
ght by victoꝝ. And vnto the Philippy-

1. Cor. 15

Phil. 1

ang. Christ is my life and death is to me ad-
uantage.

Howe that feith byngeth Charpyte and
Charpyte good workes
Chaptre. viij.

Nowe might one axe: when I
beleue certeynly that I am the
childe of god & that Iesu christ
hath satisfied for me vnto hys
hevenly father/as teacheth saynt Paule
saying: whiche hath gyuen him self a pri-
ce and raunsome for all men. Then when
I beleue: nede I not to do nothing: Ne-
de I not to do no good: shall I not kepe
the commaundementes of God? Herken
whate saint Paule answereth. The faith
(saith he) worketh by loue. Then when
thou thus beleuest without doutig that is
to sey that thou art the sonne of god / and
that god hath so made the grete and riche
thou shalt thinke thus in thy self. Behold
nowe god hath made me his childe enheri-
tour of his glozy & brother of Iesus christ
hath gyue me pardō of al my synnes and I
shall shortly be with hī in the euerlasting
life which he hath gyue me without deser-
ving it. What thig shall I do agein to god

1. Ti. 2

Gal. 5

Psal. 135 by love and kindenesse for all this that he
hath gyven to me? As saith the prophete
David: what shall I yeld to god ageyn
for all that he hath gyven to me: when e-
ny parson speaketh thus in him self consi-
dering and beholding the greate goodnes-
se and mercy of god/then comith and incre-
aseth the loue of god in him by the fayth/
bicause that he belebeth surely that God
hath thus made him grete and riche. And
after that the loue is thus entred and in-
chauffed in the hert of the parson it maketh
him to suffre and beere all thynges & maketh
him to labour to thinke and to do all that
he thinketh wold please god /without re-
1. Cor. 13. garding ony thing but the loue of god. as
sayeth saint Paule: Loue suffereth all thin-
ges/ loue doth nothing in vaine. and he th-
at hath suche a loue toward god: all that
he doth is agreable to god: yee when he gy-
veth but a drop of water for goddis sake
as writeth saint Mathewe. for loue i god
can not linne all that he doth is well done
For the holy goost that hath put this cha-
rite in vs can not do eyll. And if of aduen-
ture by suche a good entent one did any e-
yll by errour this eyll shuld be parde-

ned incontinent and reputed for good by
the good entent and loue that he hath to-
wardes god. For Christ saith in the gos-
pell. If thynne pie (that is to sey thynne en-
tencion) be simple and applying to good/
all thy body that is to sey (all thynne ope-
ration) shall be lightened and good. And
saint Paule saith: we knowe that vnto
theym that loue god al thinges worke for
the best. All they that are constant in this
faith and charite be the children of god & d
please god. As witnesseth saint Petre whe-
re he speaketh in thacres of thapostles.
Of a truth I perceyve that god is not per-
cyall but in all people he that feareth hym
and worketh rightuousnesse is accepted
with him. for god nedeth not oure works
when he thus hath oure hertes albeit that
suche a loue can not be ydell.

This loue comith in vs (as I haue se-
id) by faith, when the parson belebeth su-
rely that he is the childe of God. It nede-
th not that suche a parson be constreyned
to doo good workes by any commaunde-
mentes. For the love of god dwelling yn
him can not be ydell. For loue (as sayeth
saint Paule suffreth long and is courteys

Mat. 6.

Ro. 8

1. Cor. 13

loue ebyeth not / lo be is not crabing / swel
leth not / dealeth not dishonestly / seketh
not her owne / is not prouoked to angre /
thinketh not euell / reioyseth not in iniquite:
but reioyseth in the truth / suffreth al thing
belebeth all thinges / hopeth all thinges /
Suche a lo be oz charyte byngeth a par-
son to good workes / and not good workes
a parson vnto suche a lo be / oz to suche a
faith & trust in god. These workes spring
out of feith and not feith out of these wor-
kes. for as I haue seid feith byngeth loue
and loue bringeth good workes.

Lyke as though there were a riche ma-
n with out children oz heyres which might
take a pooze beggar out of the strete and
make hym his heyre of his goodes. This
pooze man beyng thus made greate and ry-
che if he wold be thankfull (as becomyth
hym to be) shuld serue hys lord oz ma-
ster (whiche had thus exalted hym & ma-
de him ryche) truly and with greate loue
ye and if he ones might knowe the wil of
his master / he wold not deferre the doing
therof till he were commaunded: But he
wold do all thinges by and by of his ow-
ne courage for the charyte oz loue that he

hath toward his master without comma-
ndement.

Behold this pooze man so exalted hath
not deserued by hys woꝝkes noꝝ by hys
service that this riche man shuld so make
him his heyre /but the riche man hath ma-
de him his heyre of hys owne goodnesse
without that the pooze mā had in any ma-
ner wyse deserued it. And the service th-
at this pooze man doth after ward cometh
of loue and kyndnesse. For he knoweth
and beleveth surely that he is heyre of the
godes of his lord bifoꝛe that he do any ser-
vice. And foꝛbicause that he beleveth that
the ryche man will kepe pꝛomysse wyth
hym /he beginneth to love him by the mea-
ne of this faith. And so when he loveth
hym he doth to him willingly and wyth
good hert/all the service he can /and falsi-
feth ioyfully his commaundementes and
all by love. And the moze labour & servi-
ce that he can do foꝛ his good master the
more grete pleasure he taketh.

So is it of a good Chꝛistē. foꝛ whē he
was yet enemye of god by the sinne of A-
dam / he was accepted of God byfoꝛe he
despyred it : and byfoꝛe that he had yn

eny maner wise deserbed it. Thus hath
god made vs his children and hepyce wit
hout oure deserbing. Then when we be-
leue this stedfastly this faith bzingeth lo-
ue into oure hertes: so that we beginne to
love God by cause that he hath made vs
so greate and excellent. And when we so
love him we kepe his commaundementes
by lone and do all thinges with good wil.
As saith Christ in saint John: He that lo-
veth me kepeth my commaundementes.
And so kepe we all thinges and suffre all
thinges which we thinke agreable to god
and nothing is to hevy for vs. and as sa-
yeth saint Paule: we reioyce in tribulacio
for we knowe that tribulacion bzingeth
paciencie/ paciēce bzingeth feling/ feling bzi-
ngeth hope and hope maketh vs not a sha-
med/ bicause the love that God hath vnto
vs is shed abroad in oure hertes / by the
holy goost whiche is gyven vnto vs/ whi-
che love maketh all thinges light vnto vs
plesaunt/ and easy to bere: so that after the
word of Christ in the gospell his yoke ys
easy and his burthen is light.

(This faith) and love had thapostles
(as wyrteth saint Luke) when they des-

John. 14.

Ro. 5

Mat. 11.
Act. 5

parted from before the iudges they reioy-
sed that they were made worthy and able
to suffer shame and dishonour by fore the
worlde for the love of Iesu christ. Thys
charite had saint Paule when he seid vnto
the Romayns. Who is he that shall sepa-
rate vs from the love of god: shall tribula-
cion or anguisshe / or persecution / or hun-
ger / or nakednesse or yett percell or sword:
we be sure that nether deeth nor life nether
aungell nether rule nor thinges present nor
thinges to come / nether heght nor depnesse
nether eny other creature shalbe abyll to se-
parat vs from goddis love which is in Je-
su christ our lord.

Ro. 8.

But I axe you now: wherby ys it
that thou knowest that thou art the chylde
of god: by the service that thou hast done
hi: May. Wherby then: by the faith wher-
by thou belevest the worde of god whiche
sayth that thou art the childe of god before
thou begynnest to serve hym / as wy-
teth saint Paule in all his epistles. Thy
service and thy workes haue not gyveth
the faith and trust wherby thou belevest
that thou art the childe of god and his hey-
re for thou haddest that or thou dydest hi

f.i.

any service. but bicause that thou beleevest
stedfastly that god hath made the so grete
by this faith begrimest thou to loue hym.
And when thou lovest him so / thou doest
hym all the service that thou knowest vs
agreeable vnto hi. Thou obeyest his comma
ndementes / all w^e eyes humbly knowe
ing thyne ymperfection / ascribing all that
at thou doest vnto God. for els as sayeth
saint Paule. If oure heretage came of the
lawe / the feith were but in vayne and the
promyse of none effect.

Behold nowe seest thou that we do not
deserue the euerlasting life by oure good
workes / for God hath promysed it vnto
vs all surely bifoze that we began to do
good. wherfoze thou must knowe and be
leue that good workes make none sure
that he shalbe the childe of God and hys
heire. But contrary wise the feith & trust
that thou hast in god (wherby thou be
vest stedfastly that he hath made the hys
sonne) maketh the to serue god and to kee
pe his commaundementes by love.
wherfoze all they are abused (Theolog
ians and doctours : that say that certeynte
of hope procedeth ont fro good workes.

For contrarily /out from the certeynte &
from the feith (wherby thou belevest the
goodnesse that god hath done vnto the) co
myngh the good workes. That is to sey whē
thou belevest /thou begynnest to love and
when thou lovest / thou doest that God
wold haue done.

Howe that we shall not serbe God for
hyres oz wages. Chaptze. ix.



The workes done in suche fayth
and chary te be allonely pleſaunt
vnto god and worthy to be cal
led good workes. for they be the
workes of the holy goſt that dwelleth in
vs by this fayth. But they that are done
by tediousnesſe & eyll will for fere of hell
oz for deſire of paradise be none other thig
but ſhadowes of workes makig ypochry
tes. The ende of oure good workes may
ſebe nought but to pleaſe god knowlegig
that if we do ne ver ſo moche we cā neuer
do our duety. for they that for feare of hell
oz for the ioyes of heuē do ſerbe god do a
coſtreined ſer vice which god will not. Su
che people do not ſerbe God bicaufe he is
theire god & theire father: but bicaufe he is
riche & for to haue part of his richelle. they

(deſyꝝ:

not god but his wayes and riches: that
is to sey they serue for none other purpo-
se but to haue theyre rewardes and for to
auidoide his punissions. And suche people
be as it were hyred men and waged serua-
ntes and are not children for the service
they do is but for wages and hyres. But
the children of god serue theyre father for
loue for they knowe the goodnesse that
god hath done to theym alredy in that the-
ey beleue that god hath made theym his
children and heyres. For saint Paule se-
ith ye are all the children of god by the fei-
th whiche is in Iesu Christ: And ageyn:
forasmuche as ye be childre god hath sent
the spirit of his sonne in to your hartes cry-
ing: father father. Thou art then now no
seruaunt but a sonne. And if thou be the
sonne thou art also heyre of god by christ
as saith saint Paule. ye are all the child-
ren of light and children of god. Then the
children of god (that is the true christen do
not despyre to get the heretage by theyre ser-
vice for they knowe by the sure promyses
of god (whiche they do beleue) that God
of hym self hath purely and liberally gyue
it vnto theym alredy. As when a burgo-

Gala. 3

Ga. 4

Eph. 5

ys hath a seruaunt and a sonne. The seruaunt serueth his master and dare not offend hym for feare of losing of his wages whiche he attendeth for: for he serveth for wages / and after that he hath receyved theym he leaveth his master & axeth no more of hym for he demaunded nothing els but his money which he hath receyved alreedy. The sonne of the house serveth hys father and kepeth his commaundementes not to have wages but for loue that he hath vnto hys father. For he knoweth the goodnesse that his father hath done to him and that he is heyre of the goodes of hys father. And knoweth that he shall ever dwelle in his fathers house/as saiet saint John. And therfore doth he liberally the will of his father by cause he will not anger him. So must every chrissten serue god and kepe hys commaundementes by true loue and not by hope to get for his service everlasting life or the heritage of hys heavenly father but knowleging alonly that god hath gyven him that alreedy / and that he hath made him hys heyre & pfore he requyred him. So shall he serve him by love declaring that god is all good, and to shewe

John

that agaynst his goodnesse he wyl not be
vnpnd.

¶ Howe that we disheret oure silbes
by oure disobedience.

Chapre .x.

Nowe must euery mā know that
alonly they that by suche love ser
ue God be the children of god his
heyles and shalbe sated. For he that gy-
beth not thanks to God and loveth hym
not of this facyon for the goodnesse that
god of hym self hath willingly done vnto
him is cause that he is not the child of god
and maketh him self vnwozthye of all the
promyses of God.

Lyke as though there were a man the
at had gotten some grete rycheffe by his la-
boure & that he had .ij. sonnes / The .ij. son-
nes be here egally like nigh vnto the goo-
des of theyre father & the herptage of they-
re father til they be egall vnto the / for they be
both sonnes. But if the one be rebell & dis-
obedient vnto his father & do to him disho-
nour after that he come to thage of discre-
tion by suche meanes may he be cause of
disheretynge of him self. he is naturally son-
and here to the goodes as well as his o-

thei brother, but he disceristeth him self by
his euill life.

So are all parsones the childre of god / &
bought ageyn by Iesu Christ but they
that rebeil against god / and obey not vnto
his commaundementes dyscherye theym sel-
ues and theym selues be cause of theyre dā-
pnacyon. God wold willingly haue sa-
ued theym / for he did promyse to theym
(among other) the heritage of his kingdo-
me and had made them his children / but
they dampne theym selues. They are the
children of God / as concerning goddis be-
half / but they are alwayes dampned bicau-
se of theyre disobedience.

Yet some tyme god calleth suche people
his frēdes / not that they be so / but bicause
thei mought haue bin so. As he saied vnto
Judas / My frēd whie art thou come hi-
ther? And vnto hi that came vnto the wed-
diges / my frēde how art thou entred here
not hauig the weddig garmēt. Behold he
is called frēde & yet nerthelesse he suffre-
th hi to be cast into darknesse. he had bi the
frēd of god if he wold haue cōsented to the
wil of god. Saint John saith. There is
now mani antichristes, thei wēt out frō vs
(but they

Mat. 2

Mat. 1

1 John

were not of vs / for if they had byn of vs
they had bydden with vs. So be all peo-
ple the chylzen of god. but there be many
that make theym silbes vnworthy ad de-
part theym silbes from god.

The other sonne that abideth with his
father is a sonne and abydeth a sonne and
heye bicause he is obeisaunt vnto his fa-
ther. He hath not deserued by his good ly-
fe and obedience the possessyon ad goodes
of his father / but he hath onely byn well
ware that he hath not lost theym by diso-
bediēce: for the father may sey. Dye son
it is true that thou hast kept to the best of
thy power my commaundementes / not-
withstanding thy goodnesse had never ma-
de the riche yf I had not gotten it. Then
lyke wise all though that we kepe the co-
maundementes of god never so streytly it
shuld yre fit vs nothing if it were not tha-
t Iesu chryst had obteyned for vs the ly-
fe eternall by fore of his hebynly father by
his deth. Our goodnesse oz iustice shulde
profit vs nothing if Iesus chryst had not
laboured for vs. For (as saith saint Pau-
le) The lawe hath brought nothing vnto
perfection. The Iues kept the comande

mentes and the lawe of god yet they con-
de not come vnto heben. It was nedefnl
that Iesu Chyzt must first dye for theym
Lyke wyse can we not be saved by oure
workes. Dure helth is come to vs of god
foz if by oure workes we may get helth
then must we nedes say that Chyzt is de-
de in vayne. As saiethe saint Paule. We if
workes mought haue saved : Abraham/
Isaac / Jacob / David and many other Ju-
es had byn saved (as we haue seyd) byfo-
re the natiurte of Iesu Chyzt / for they
kept better the commaundementes of god
then we do. But god will do it aloze to
thintent that none glozifie oz boast him self
therof and that to him alone and to none
other be gyven all honour and glory for
ever Amen.

For (as wryteth saynt Paule) The sc- Bas
ripture concludeth al thinges vnder sinne
that the promys by the feryth of Iesus
Chyzt shuld be gyven vnto theym that
beleue. For this cause when the parson
knoweth surely that god hath made hym
childe of the everlasting lyfe / by hys de-
th byfoze he had deserued it / he will do agay-
ne to god all the ser vice that he can tyne-

ke/and all by lo ve and kindnesse shewing
that he will not be vnkind/not to ge any
thing of god but bycause he is his good fa
ther/and that he hath receyved al thinges
of him. For we haue nowe alredy al that
wherfore we must ser ve god. For he ha
th made vs his children / and his heyres/
while we were his enmyes / and byfore
that we knewe him/as we haue many ty
mes byfore saied. And hereyn iyet the de
seruing of the chrysten faith/that thou bele
ve certeynly that thou art the child of god
and that thou kepest his commaundemen
tes bicause thou knowest and belevest sted
fastly that he hath so made the riche & gre
ate/and that thou servest him by this faith
as a good childe his father/ For the childe
douteth not/but beleveth stedfastly that
he shall haue the substaunce of his father/
and bycause he beleveth it stedfastly he la
boureth for to entzetyne it. So shalt thou
beleve without doubting any thing that
thou art enhevyter of heven. And therfore
shalt thou do thy diligence to kepe that he
rytage to the honour of thy father.
Thou shalt be ware that thou anger him
not but thou shalt thanke him oft bycause

he hath gyven the thys he'venly heryta-
ge.

Behold nowe seist thou well bifoze thi
ne yien howe moche we are bound to tha
ke/prayse and serve god.and to kepe hys
commaundementes and to kepe vs from
sine and to do many good workes of fa-
ith by verey love.

Of two maner people lyving
in this world. Chaptre.xi

There are i the world. ij. soz
tes of people/good & evill/
& be cōpared vnto the two
theves that suffred on the
crosse with Jesu chist.the
good are berokened by the
theef on the right side / which axed pardo:
& thei be thei that know lege the silves po
re sinners / & fele mekely of them silves: as
did the pooze publican that durst not lyft
vp hys yies toward heven / for they kno
we that they haue not kept the commaū
demētes of god so streytly as thei were bo
und. They perceyue also that though
thei thike to kepe the never so well they
fele theam silves failing alweyes in detrac
tion in hastinesse in anger / in idel woordes

Lu. 18

Psal. 142

Lu. 23

in infidelite ad in lakke of lone/albeit that
suche folke do moche good yet theyze con
science is not content and in rest but as co
cerning theym silbes euer in sorowe. For
they knowe that they must appere byfoze
the rightuous iudge wifoze whose face (as
sayeth the Psalmist) shall none lyving be
iustified if we shuld be iudged after oure
deserbings. And therfoze come they and
cast theym silbes prostrate byfoze the mer
cy of god and sey with the these on the ri
ght syde. Lord haue mynd on me when
thou comest into thy kygdom. Thou hast
commaunded me many thinges and I per
ceyue in my self that I am frayle and ca
not entierly kepe thy commaundementes
though I loke never so well therto. Ne
verthelesse I knowe that thou nedest not
my good workes. Seing it is so that thou
hast so moche loved me that thou wol
dest suffer deeth for me / when I dyd not
yet knowe the/and was yet thynne enemy
e I haue trust vnto the my most mercy full
god that thou wilt not suffre hym to pe
rill he for whome thou hast shed thy blou
de. For I knowe that thou art a lord al
myghtye that mayest all thinges in heven

and in erth. And I knowlege and wor-
ship the / I am certeyn that thou wilt not
dampne me. Albeit that I haue not deser-
ued heven by my good workes. I knowe
and beleve that thou hast satisfied for
me whē thou dydest suffre deth on the cros-
se. Thou hast bought me agayn with thy
precious bloude / and I am thyne / thē de-
bell hath no ryght in me. Ne verthelesse
yf thou wilt dampne me o mercyfull god
thou mayest well do it and ryghtuously /
for I am thyne / and thou mayest do wyth
me all that thou wilt. I am thy creature.
Thy wyll be fulfilled yn erth as yn he-
ven. Yet alweyes to thintent that thy do-
lorouse passyon be not lost in me I praye
the o my most mercyfull lord Jesu chryst /
that thou wilt receyve me into grace / as
thou hast done the good thefe I knowe
that I am not worthye / and that I haue
not deserved yt. But to thintent that thy
greate mercy may be alweyes the more
manifest / vnto the augmentacyon of thy
glory / I requyre the o God most pmissa-
unt that thou wilt not put me a bak out
of thy syghte. For thy onely passyon ys
myghty ynough for to save me / wyth-

At. 6

without my good workes. for if I wrou-
ght deserue the life euerslastig by my good
workes it shuld seme that thou haddest
suffered thy passion in vayne and that thou
haddest dyed on the crosse in vayne.
Seing therfore that thou art surely deed
for me and for all the worlde /not for thy
self: whye shuld I then be lost o gracious
Jesus christ: Have thou me /for thou art
all good /and mayst save me /for thou may-
st all thinges. Wherefore I knowe no re-
medye but to come to thy grete mercy. and
I prostrate at thy fete requyre of the par-
don of all my synnes. All they that of an
entier hert do thus trust in God /and trust
stedfastly that god will save theym /it shal
all come vnto theym accordinge to theyre
feyth. And this is the most certeynte and
the most sure wey for to come to heven &
vnto the lyfe eternall /that euery one forsake
him self and put all in the hond of god /
alweyes doing his best to kepe the comma-
ndementes of God /and to lyve accordig
to the teaching of the gospels /and altoget-
ther distrusting of him self.

The other that be signified by the the-
se on the lyfte honde are they that put all

theyre trust in theyre good workes. Thei
goo daily to the church: they kepe a halo=
we all the festfull dayes: they fast oft they
here masse daily: And when they must dye
they trust in theyre good workes / & thin=
ke that god oweth to theym the kingdom
of heven & that they theym silbes haue de=
serued it. These maner of people be sonest
dampned for they knowlege not that god
hath satisfied for theym / but make to th=
eym goddes of the workes of theyre hon=
des counting therby that they haue deser=
ued heven. for that thing is euery mannes
god wherin he putteth his trust. This ys
one of the grettest errorys that is in christe
dome. for if a man might save him self by
his good workes Christ were deed in vayne:
As saith saint Paul. Saint John bap=
tist / Abraham / Isaac / and Jacob / with many
other patriarches haue lyved moche more
holily then euer we shall lyve. Yet coude
they never by theyre good workes come
to heve. It was nedefull that christ shuld
first come to suffer deth for them that his
passion shuld save theym / not theyre wor=
kes / but the feith and trust that they had
in Goddis promyses / wherby they

beleved that Jesu Christ shuld come/and
shuld deliver theym?

But I do not sey these wordes that
the good workes done in seyth shuld bee
bill. I do: I do counseil all the world to do
many good workes/principally the wor-
kes of loue and mercy toward theyre ney-
ghbours/pn socouring theym in all they
re necessites onely for the loue and honou-
re of god. Wit:hout sechng any other thing
and that he shuld so labouze frely a w:th
a ioyous hart to obey vnto the commaun-
dementes of God and counseil of the gos-
pell / doing the workes compyzed in the
holy scripture/and not theym whiche the
covitousnesse of the Pharysees have de-
vyed.

But to do these workes and to thinke
to deserue everlastng lyfe and so to put
his trust in theym/is to lyve as do nowe
at this day the Iues and verely Idolatres.
For God will have the hole hart and will
not that it be fixed on any other thing but
in hym alone. For he willeth that all that
we do in this lyfe/shalbe none other thing
but a token of kindnesse and giving of tha-
kes of that we haue receyved of hym. for

if we haue stedfast faith and trust in hym
alone, we haue nowe receyved and be sure
of that that suche tedious and wery wor-
kers wold get/as we haue said bifoze and
will sey moze pleyntly. And al! suche scri-
pulous doers of good workes and therin
seeking theyze helth and trusting in them
that thinke they shalbe saved when they
haue slayne noman / and when they have
drawen noman to sinne / and theruppon
putting theyze trust, be like vnto the pha-
risey of whome Chzist speaketh in the gos-
pell whiche rcherfied his workes for to ha-
ue prayse and reproved the pooze humble
publican knowleging his faute and axing
pardon.

Lu. 18

It were better for the a thousand fold
that thou haddest byn a sinner and ne ver
done good dede, and that thou knowlege
thyne offences and evil life vnto god ax-
ing mercy with good hert lamenting thy
sinnes: then to haue done suche good wor-
kes and in them to put thy trust thus-
kinge that therfoze God were bounde
vnto the. There is nothing whiche (after
the maner of speaking) byndeth God but
feyne and stedfast feith and trust in him

G. i.

his promyses. for god requyretly not principally oure good woꝝkes / for he nedeth theym not: but he despyretly oure hartes ad all oure intencion to seke in all thinges no thing but his honour: And that we trust not in oure woꝝkes / but (forsaking oure silbes) all hoelly in him and not in oure deservynges. For we can shewe vnto god no gretter honour then feith and trust yn him/ for whosoever doth that/ he confesseth that god is true/ good / mighty/ and mercy full. And when we sinne it is not the woꝝse vnto god. we mynisthe not his gloꝝy by oure synnes for his gloꝝy ca nether be augmented noꝝ mynisthed forasmuche as it is infinite. And forbycause that we can do no maner hurt oz annoy saunce vnto God by oure synnes therfore is he lightly appaied this stonding that with an entier hert without ony fayning we knowlege oure defaute and demaunde humbly pardon. And likewise when we do any good we do not encrease his gloꝝy by oure woꝝkes for god abideth alweyes one. All the danger that there is in oure synne is the evyll example that we gyve to oure neyghbour in that we hurt him therby dispising the

good counsell of oure good god which he
hath giue vs in his holy comaundementes/
forbicause we be vnkind against the grete
grace that he hath done vnto vs/which is
a thing horrible & woorthy of eternall pu-
nishment bicause that it is infinite & eter-
nall (the holy comaundement) against whi-
che we haue offended. But bicause his pro-
per nature is good & mercyfull he pardo-
neth all these that confesse him to be suche.
¶ Yet for to lovethe god better a sinuar repen-
ting & axing pardone of his sinnes then he
doth a worker of good workes proudly
boasting him self & trussing in theym. For
(as it is said) God hath loved better the
publican then the pharisey & hath shewed
more love vnto the poore open sinners then
to the phariseys & pphites to whome it
semed that they had fulfilled the comaun-
dementes of god / & that god coude nothyng
demaund of theym.

For they reproved Jesu chrisst that he
was frende of the sinners & that he ate &
mögth them. Dure lord demaundeth nothyng
but the hert and when he hath the herte/
he regardeth not whether we fast / pray /
or here masse / or whether we bere blew

¶ G.ij.

Mat. 9.

abite oz gray. For all suche outward thinges be indifferent bifoze god. When oure hartes be ruled in God according to the doctrine of the gospell, it is all one whate thing we do / for we haue alweyes love / whiche teacheth vs whate thing we must do. oz leue vndone / for love doth nothing in vayne.

For this cause an humble hart not abiding vppon his good workes though he do theym: but putting all his hope and trust in god and founding him self vppon his goodnesse, grace / and mercy / beleuyng stedfastly that god hath all satisfied for vs and that of him self he hath iustified vs & gyuen vs helth / doth purely and liberally without demaunding any wages all the service and all the good he can alweyes knowleging him selfe to be dettour vnto god and axing grace. Suche an hert is onely pleisant vnto god.

Some might now sepe. I beleue wel all this that I am the childe of God / and I must serue god by love and kindnesse / in knowleging onely by my service the godnesse that he hath done vnto me. but whate shall I do for the better, how shall

I shewe vnto god my kyndnesse and lo-
ue: Albeit that we haue oft touched thys
mater byfore / yet we will declare yn the
Chaptre folowing more pleyntly the thin-
ges that shall be nedefull to thys pur-
pose.

Of good woꝝkes and by whate meane
they be most pleasing to God.

Chaptre. xij.

Inasmuche as I haue moche
spoken of the feith and trust yn
god to thintent that the e vill ad
peruerse (whiche interprete and
take all thinges to the woꝝse and coꝝrupt
theym) shall not sey that I do lerne and
counceyle you to do no good woꝝkes I
will now shewe you whate thinges ye
shall do.

I haue many tymes seyde that fayth
bringeth Charyte/and charite good woꝝ-
kes. For if thy feith induce the not to do
good woꝝkes: then hast thou not the right
fayth. Thou doest but onely thinke that
thou hast it. For saint James sayeth that
faith without woꝝkes is dede in it self. He
feith not that it is lytell oz feble but that it
is deed. And that that is deed is not. Ther

John. 3

oze when thou art not mooved by feith vn
to the love of god / and by the love of god
vnto good woꝝkes / thou hast not the fe-
yth / but the feith is deed in the. for the spri
te of god that by feyth comith into our her
tes to styꝛe vꝑ loue can not be ydell. Eue-
ry one doth as moche as he belebeth / and
loveth as moche as he hopeth. As wy-
teth Saint John / he that hath this hope
that he is the sonne of god purifyeth hym
silk as he is pure. He seith not he that puri
fyeth him silk hath this hope. for the hope
must come byfoꝛe / pꝛeceding from the feith
as it behoꝛeth that the tre must first be
good whiche must bꝛing foꝛth good frute.
The it behoꝛeth to know first that ye are
the children of God and after ward to la-
boure.

Phi. 2.

But whate shall we do ? we shall do
and lyꝛe so with oure chꝛysten bzetheren /
as Chꝛist hath liꝛed and done with vs th
at is to seꝛ as Iesu chꝛist hath offred him
silk to vs and foꝛ vs so must we pꝛesent &
gave oure silꝛes as it were a Chꝛist foꝛ to
serꝛe the yni / and to socoure vnto theꝛe ne
de. As saierh Saint Paule : Let the same
mynde be in you the which was in Chꝛist

Jesu/which being in the shape of god and
thought it no robbery to be equal with god
neverthelesse he made him self of no repu-
tation & toke on him the shape of a seruaunt
and all for our prouffit. And so must we hel-
pe serue & comfort one another as Jesu
christ hath done with vs. we may not seke
oure owne prouffit auauntage or honour
but al thinges profitable vnto our neighbo-
ur alweyes ready to procure the honou-
re of god & that in al thinges we helpe oure
christe brother. for so warneth vs. S. pau-
le that none seke his owne profit/ but his
neighboures & that all that we do be vn-
to the honour of God. we must set before
vs the lyfe of Jesu Christ as a rule of
all thing that is expedient for vs to do/ or
to leue vndone. we must take payne to fo-
lowe hym in mekenesse/ in love/ in sweet-
nesse, and in compassion. And to lyve so
with oure neighbour as Jesus christ ha-
th lyued with vs.

For Jesu Christ was not borne for
hym self/ nor hath not liued here for hi self/
but for vs. He sought not his owne hono-
ure but his heuēly fathers Likewise shalt
thou not seke that is prouffitabie vnto the
but conuenient vnto thi neighbour. As tea

Coz. 10 cheth vs saint Paul in al his epistles & na-
mely in the first vnto the Cozithies I seie
not (sayeth he) that that is necessary & prou-
fitable vnto me but that that is proufita-
ble to many to thintent that they shuld be
Ephe. 4 saved. And vnto the Epheſians. He that
robbed let him robbe no moze but labour
rather with his hondes and that is good/
Gal. 6 to thintent that he haue wherof to gyve
to him that hath nede. And vnto the Gala-
thiens. Were (sayeth he) epyther of you o-
thers charges and burdons & so shall yon
fulfill the lawe of god.

And forbicause that we speke now
of good workes. It must be knowen that
we must do some workes for our silves &
some for oure christen bzetheren/but all for
the love and honour of god. Theym that
Col. 3 we shall do for oure silves teacheth vs
saint Paule seying that we must mortyfie
in vs all e vill desires /and all carnall ope-
racyons as vncleynesse covityze/ wrathe/
blasphemye/detractiō pryde and other ly-
Ro. 6 ke vices. And vnto the Romayns. That
sinne reygne not in your mortall bōdy/th
at is to seyn/albeit that we cā not lyve wit-
hout the mocyon of suche e vill desyres we

shall not suffre the to rule in vs but shall
mortyfie theym in resisting theym.

Whate we shuld do for oure Chzisten
bretheren teacheth vs like wise saint Pau
le sayng. Serue ye one an other by loue &
bere ye one an others burthen. For chzist
commaundeth vs to exerce the workes
of mercy wherof he shall hold his iudge
ment. All other workes that men do at th
is day in the churches be rather found by
auarice then commaunded of god / except
the prayers whiche may in no wise be do
ne to get moncy / but alonely by loue yn
praying one for an other.


Behold now seest thou well howe
grete occasyon thou hast to do good. For
thou hast alweyes occasion to mortyfie
thine ebill desires to serue thyne neygh
boure to comfort hym / to helpe hym / with
worke / with worde / with counceyl / with
exhortacyon / and by other semblable mea
nes / In suche loue towarde oure neygh
boure for the loue of God lyeth all the la
we and the prophetes (as sayeth Chzist).
Ye and all the vercy Chzistente / and nat
in fasting / keping of halydayes / watching
praying and synging long prayers / dayly

and all day hering of masses/setting by of
candels/runnyng on pilgrimages /and o-
ther suche thinges/whiche as well the ppo-
chrites proude people enbious /and sub-
iectes to all wikked affections doo:ye ad-
many tymes enforce theym Alf moze there
vnto then the good ch Kristen . But so to ser-
ue and socoure the one the other by verey
love can none do but they that haue true
faith and the verey love of god. And who-
soever so loveth his ch Kristen brother he is
alweyes ioyfull in his conscience. For he
knoweth surely that he is the child of god
and that God is his good father /and is
well content in his courage of all that god
sendeth vnto him. But he that hath not
this love is alweyes sozry/full of anguis-
she and woteth not whate to do to deser-
ue moze/he fasteth/he kepeth halydayes/
nowe of one saint/nowe of an other. He se-
peth his prayers nowe bifore one altre/ no-
we bifore an other. He renneth on pilgre-
mage nowe here nowe there and can ne-
ver come vnto the rest and quyet of his co-
science. For suche woorkes make no man
sure /but make rather ppochrites trustyng
in theyre woorkes.

But the vercy faithfull clebeth to god/
for he knoweth that he may never satisfie
nor do ynough to deserbe the euerlasting
life. And therfoze he putteth hys trust yn
god & belebeth stedfastly that he hath sa-
tisfied for vs/ & that he hath iustified vs.
And therfoze it is all one to hi whate thig
he do so that he please him & exercyse cha-
ryte to his neyghbour for the love of god
for he knoweth that God demaundeth
nothing but the hert and that he regardeth
not howe we doo the worke so that yt be
accordyng to the teachig of the gospell whi
che commaundeth but charyte. And so co-
muth he by feyth and trust in God vnto
rest and quyet of hert and conscience and
is well cōtent to dye whē it pleaseth god

Of.iiij. maner of feythes after the
holy scripture and whiche
is the Chyristen feyth.

Chaptre.xiiij.

his present Chapitre (bycause
I haue moche spoken of faith/ &
th at scarcely of a thousand one
knoweth not this feith) teacheth
of how many maner feithes there is made
mēciō in the holy scripture/ not as do now

Eccle. 32
ind. 27

the doctours whiche have founde many
maner of feythes. I will onely speke of
iij. maner of feithes whiche are most comu-
nely founde in the holy scripture. The first
faith is this whiche the marchauntes hold
one to an other and feithfull frendes wher
by they kepe promyse and fidelite the one
to the other: wherof speketh the wise say-
ing: possesse oz kepe feith with thy frende/
in his povertye: to thintent that in his we-
lth thou mayst be ioyfull. And ageyn he
that discloseth the secret of his frende / lo-
seth his faith. And in the Proverbes: He
that gyveth his faith for a straunger shall
be vexed with evell. And this is the faith
wherof the worldly people complaine say-
ing there is no feith in the worlde.

The seconde feith is when we beleve
that a thing is to come/ and suche thinges
as we here oz rede: as we beleve that Ro-
me is a Cytye in Italye/ oz that Cartage
was destroyed of the Romayns/ and this
we beleve although we have not sene yt.
Also we beleve that Jesu Christ hath he
relyved on erth and that he hath preached
and that he is dreed for vs and that he hath
done many other thinges. when we bele-

be these thinges after the flozy we beleve
that this is oure chrysten faith / The sim-
ple people aloneli doth not beleve this but
also many doctours in Theologie which
are taken for wise. Ye the deuell hath al-
so this faith/as sayeth saint James :The
deuels beleve and tremble.for (as we ha-
ue seyde byfore) the deuell beleveth that
god is god /and that Iesus Christ hath
here preached/that he was deed/buried &
risen. This must we also beleve / but yet
this is not the faith. wherof speaketh the
gospell and saint Paule.

Ja. 2.

The thirde faith is that we beleve that
god may all thinges /and that he is righ-
tuous/good and holyc. This faith haue
also the deuels and Judas had it also /and
other disciples that did miracles in the na-
me of Iesus but they were therfore never
the better. for when they boasted theym sel-
ues and were ioyfull that by theyre faith
they expulsed the de vils in the name of
Iesus. Iesus Christ hath reproved them
saying: Joy not you that the spretes be
vnder your power/but reioyce because yo-
ure names be writen in heven. Of this fa-
ith writeth saint Paule vnto the Corin :

Lu. 10

1. Cor. 1

thians saying: If that I had all feith so
that I coude mooue mountaignes oute of
theyre places/ and yet had no love I we-
re nothing.

The. iij. faith is oure Christen fayth/
wherof so moche speake Iesu christ/ saynt
Paule and saint Iohn / and sey that it ys
the foundacion of cristendome. And this
is the feith wherof I speake in this boke
None hath this faith but they that put all
theyre trust/ hope comfort/ refuge and fy-
nally all theyre helth in god alone serching
all these thinges in him and loking for the
of him / and not of theyre deseruinges or
good workes. Of this feith speaketh saint
Paul saying: whosoever call on the name
of god shalbe saved. And the prophete Je-
remye / Blessed is that man that trusteth
in the lord god. And Christ in the Gospell
To thintent that none that beleve in him
shuld perishe but shuld haue everlastyng
life. And in the boke called Paralipomenon
Beleue in your lord God and you shalbe
assured and without thought. Beleue his
Prophetes and all happy thinges shalco-
me vnto you. And almost all the Psalmes
all the prophetes and all the leues of the

Ro. 10
Jere. 17
Iohn. 3

Pa. 10

holy Byble teache vs that we must bele-
ue and hope in God by a stedfast fayth.
wherof speaketh so moche Saynt Paule
the apostle / and whiche he prayseth so mo-
che in all hys epistles. And (as we haue
abundauntly sayd in the Chaptres by-
fore) none may comprehend thys fayth/
but he that considereth w hate was the fa-
yth of Abrahame: As wyrteth saynt Pau-
le vnto the Galathyans saying: Abrahame
beleued God and yt ys rekened to hym
for ryghtuousnesse. For by hys fayth ha-
th he obteyned that he ys called oure fa-
ther and we be called hys children yn the
holyc scripture / that ys to sey / we be the
childern of the fayth. For by the meane
of oure fayth we be saved / as Abrahame
was iustified by his fayth and hath got-
ten by hys fayth that all they that shall
haue suche fayth may lyke wyse be iustify-
fied. For this cause whosoever hath
not the fayth of Abrahame / nothing can
come vnto hym of that whiche Abrahame
beleued. That ys to say / when
God ys not thy hope and thy com-
forte / when thou abydest not wyth a

Gal. 3

stedfast trust vppon God when thou art
not redy to suffer and endure all thinges/
namely also the deth for the loue and ho-
nour of god: And also to lose all that thou
hast in the world thou art not the childe of
Abraham. For Abraham was redy to all
thinges wherunto god wold send hym.

Job. 13 Suche was Job when he sayed: Albeit
that he kill me I will put my trust in him

Pzo. 12 And the wise saith. Whatsoeuer thing co-
me to the righteous let him not sorowe.

And saint Paule saith w ho shall separat
vs from the love of Jesu Christ: shall tri-
Ro. 8. bulacion persecution I weid or deth: And

as saint Petre saith: w ho is he that may
hurte you if ye be hannters and folowers
of goodnesse. For all that euer comyth vn-
1. Pet. 3. to the when thou hast this feith be it of mā
or of the deuell all comyth to thy prouffit.
As saith saint Paule vnto the Romains

Ro. 8. To theym that iove God all thinges be
helping and abauncement to good.

And therfore pray we alweyes that the
will of god be done. For as he is not here
come (as he seyde him self) to do his will/
but the will of his hebenly father/ So sh

John. 5 all not the good Christen desyre that hys

owne will be done / but the will of God.
And therfore shalt thou bere al thinges pa-
ciently as did Abraham with a stedfast fey-
th knowing surely that god will not for-
sake the for god is thy father and thou art
his childe. And it behovert h that he do
with the what him pleaseth. For seying
that he is all good he will nothing but thi
ne helth.

None can haue suche a feyth if he haue
not therewith the love of god. And he that
hath the loue of god hath fulfilled the la-
we for all the scriptures teache vs none o-
ther thing but that we loue god with all
oure hartes and oure neyghbour as oure
sif as it is wryten in saint Mathewe. No
ne is a true chrysten but he that hath this
loue. All other be rather ypocrytes then
Chrysten. For all good workes which be
not done by charyte and of good will are
all synne byfore God as saith saint Au-
gustyn: He that doth good agaynst his will/
he doth evill albeit that that that he doth
be good. For all that I do agaynst my
will I hate it. And when I hate the com-
maundement I hate also him that hath co-
maunded it. And as long as the parson

Mat. 22.

ys suche he may not be rightuous. for no-
ne may be rightuous but he that kepeth a
fulfilleth the commaundementes of God
by charyte and with a ioyfull hart. And
this is a singular grace of god. And therfo-
re may none be proude of it / for he cā not
haue it of him self. So hath a man nothing
of him self wherwith he may exalt him self
For without God can we do nothing.

John. 15
1. Cor. 4

As Christ him self sayeth without me cā
ye do nothing / No not ones haue of your
self one good thought as sayeth saint Pau-
le. What hast thou that thou hast not re-
ceyved wherfore there is no wey more su-
re to come to everlasting life then to hum-
ble him self byfore God / and to pray hym
humbly of mercy nothing trusting in hys
good woorkes / but with a ferme trust for-
saking him self to knowlege a weyes to
god his imperfection. For we can come to
nothing by oure good woorkes if we put
eay trust in theym. For they are nothing
els but sinne / and sinking byfore God /
When God helpeth vs not by hys grace.
As saith the prophete Esai. We are all
made vncleane and all oure iustice is as yt
were a clothe of a womā that suffreth the

Esai. 64

flux of bloude.

And therfore I can neuer merueyle
ynough that many of the religious par-
lence woulde make other parttakers of the
yie good woorkes/ by bretherpeides and
fraternyties. seyng that Christ saith yn
the Gospell: After that ye haue done all
that is to you is commaunded/ say ye/ we
be vnprofitable seruauntes/ we haue do-
ne but oure duetye. For none can do to
moche. Peter doth more then he is bo-
und to do/ but onely Iesu Christ why-
che onely (as sayeth Saynt Petre the as-
postle yn his. ij. epistle) neuer dyd synne
nether was there deceyte found yn his
mouth) hath done that he was not bo-
und to do (And as sayeth the Prophete
Esaie) hath taken vppon hym all oure
langoures. And all oure sorowes dyd he
beare/ he was wounded for oure iniqui-
ties / he was beten for oure offences / and
by his stryppes spottes were we made ho-
le.

His iustice was onely parfait iustice for
he hath done that he was not bound to do.
But we of our selues whē we do our best
yet can not oure iustice be parfeyt when

ij. ij.

1. Pet. 2.

Esa. 53

after oure ad vice we do moze then we are
bounde to do yet be we vnrightuous and
if we will be rightuous so must goddes
rightuousnes make vs rightuous. for as
sayeth saint Paule/Christ of god to vs is
made wisdom iustice sanctificacyon and
1. Cor. 1 redemption to thintent that (as it is wy-
ten) He that reioyseth shuld reioyce in the
lord. Saint Paule also teacheth vs yn all
his epistles that Iesus Christ is oure ius-
tice and that by him we shalbe sated ad
by none other.

Howe seest thou well / that none can do
to moche. for of hym self none can do ynou-
gh : and that we must take oure comfort
of the satisfaction of Iesus Christ. Then
whye will some sell vnto vs theyre mery-
tes and good woorkes and make vs part-
takers of theym : And if it be not
that suche ypocrytes forsake theyre tru-
sting vppon there good woorkes and that
they lerne for to trust vppon the iustice ad
satisfaction of Christ they theym sylves
shall never be sated. For the Wharesep
had done many good woorkes but by cau-
se that he stode well yn hys owne con-
cepte gloryfied and boasted hym self the-

rof/therfoze he was forsaken of God.

In whate thing lyeth the
Christendome. Chap=
tre. xiiij.

Then lyeth the verey Ch�stianp
te in this thing/that thou do all
thing that Charyte proceeding
from thy faith iudgeth to be agre
able vnto god. And whē thou hast all do=
ne with the lest evill that thou canst / that
thou iudge thy silfe yet an vnproffitab^{le}
seruaunt/and that by all thy good wor=
kes thou hast yet deserved nothing / or yf
there be eny thing well done that it apaz=
tyneth to god albeit that by his goodnes=
se he will reward it and that he so reward
the goodnesse that he hath done himsilf by
his holy spzite beyng in vs. And therfoze
haue we nothing but that that comyth of
god vypon whome we must abyde (for
I haue often sayed) Ch�st is oure iustice
that is to sey Ch�st hath satisfied for vs/
not to thintent that we shuld not satisfre
but bycause we can not satisfre. And whē
one vnderstondeth this he seeth well how
we he shuld humble him silf byfoze God/
and in whome he shal seke his helth. And

when we thus distrust in our liues of ou
re good workes we shall forsake our lif
and strikke all holly to god with a stedfast
faith and parfait trust. And so doyng we
make force vnto the kingdome of heven.

And this is it that God requyrenth of
vs and then he holdeth to vs hys promy-
se and he iustifieth vs when we dye with
suche a trust not for oure workes / but for
hys holy name: for he hath promysed vs
that we shall be his children. So brought
he the children of Isracil into the lond of
promission / not by theyre meryte (for they
were many tymes rebelles / and murmu-
red ageynst hym) but to fulfyll hys pro-
myse. For he had promysed it to Abrahā/
Isaac and Jacoe.

So shall not the Chyristen distrust al-
beit he fynde no good in hym self / nor yn
his owne vertue / but he shall yeld hym
self hoelly to the mercy of god and are par-
don of his imperfection wyth a parfait
trust consydering howe grete love Chyrist
hath shewed vnto hym. And thus doyng
he getteth an hope and trust yn the good-
nesse of God, and beleueth stedfastly that
his synnes are forgyuen not by his good

workes (for when they be compared vnto the goodnesse requyred of God there ys no comparyson) but by Iesu Christ to whome he putteth his trust. For Iesu Christ possessith the kingdome of heven / by double ryght.

First for by cause he is the sonne of God and verey enheryter of his Royalme.

Secundly by cause he hath gotten hyt by his passyon and deth. Of this secunde ryght he hath no nede / and therfore he gyveth it to all theym that beleve and trust yn hym and yn hys promyses.

For as God the father loveth Christ he loveth likewise all theym that love him & beleve in him.

So there shall none discomfort hi lisse when he shall dye but he must beleve surely that he shalbe sated. And albeit that one have not deserved by his good workes yet neverthelesse he must beleve it bicause of the promyse of god. for god hath promysed it to all theym that beleve it. And if we beleve it he owyth hyt vnto vs by cause of hys promesse and by cause that he ys true.

But if God had promysed heben vn-
to vs bycause of oure woꝝkes we shuld
euer be vnſure of oure helth foꝝ we shuld
neuer knowe howe moche noꝝ howe lōg
we muſt labour to be ſaved and ſhuld be
euer in thought that we had done to litell
and that moze is we shuld neuer dye ioy-
fully. But god wold assure vs of heben/
by his promeſſe to thintent we shuld be
certeyn and ſure: foꝝ he is the truthe that
can not lye. And alſo to thintent that we
ſhuld haue truſt & hope in him/ ſtandwith
ſtanding that after the gretnesse and mul-
titude of oure ſynnes it ſeme to vs a thing
impoſſible yet alweyes we ſhall beleue it
without ony doubt bicauſe of his ſu-
re promeſſe. And whoſoeuer kno-
wyth thys he may ioyfully
dye and abyde the iudge-
ment of God why-
che els were yn-
tolle-
bill.

¶ Nowe that we ſhall not ſozowe
foꝝ feare of deth.

Chapter. xv.



The helth of a Chyristen ly-
eth not in this life oz in that
that one lybeth longe yn
this woꝝld / but rather yn
the deth. For we can not
be saved but by deth. Ther-
fore the deth in him self is not ybill but is
rather to be despyred. As did saint Paule
saint Martyne saint Austyn and many o-
ther saintes w hiche desired al the deth for
in this lyfe there is no pꝛou fit but alwey
to sinne moze and moze / and alweyes vne-
dy to dye.

Therefore thou shalt diligently studye
and exercise thy self in this pꝛesent booke /
and in the faith wherof I haue moche spo-
ken of and then forsaking thy self entyꝛely
thou shalt trust vnto the grace mercy and
good will of god alweyes rather desiring
to dye and to be with god then to lyve he-
re any longer. This shall thy spryte despy-
re. for the fleshe can not despyre suche thin-
ges. And so shalt thou holde thy self sted-
fastly vnto god beleving that thou art his
childe and that he is thy father & that thou
belongest to him.

For God hath bought the ageyn and

hath made the his child and his heyre whē
thou were yet hys enemye. And if he ha-
ue bought the when thou knewest hym
not howe moche more will he nowe take
the to mercy when thou knowest hym /
and when thou axest mercy wth a sted-
fast fayth and trust in hym. And bycau-
se a man can not lve here without synne
therfore he can never satisfye vnto God
for hys synnes. And for this cause shall
the Chzuten willingly yeld hym liif vnto
the deth for the love of God: As Iesus
Chzist hath done for vs. And by suche a
willing deth which is taken wth a good
will by suche fayth and trust / and also by
the love that we haue to God all synnes
are clerely defecated and put away. For
none can do more greate penaunce then
to dye wth willingly for to fulfill the will of
God.

Therfore thou shalt not be soz^y for de-
th / but thou shalt forsake willingly and
with a ioyfull hert all thy goodes and all
thy frendes for to obey god. They that die
with suche a courage and suche a trust yn
god it is a certeyn signe that they be saved
And to thintent that none shuld feare of

be discomfort by deth / Christ is first deed
hun self and hath take a wey the power of
deth. Done shall haue hozroz of the deth /
if he haue this feith for it is now none o-
ther thing but a doze and entre wherby
one gooth from this lyfe tēporall vnto the
life eternall. For christ saiet by the mou-
th of the prophete *Osce*. O deth I wil be
thy deth. And saint *Paul* saiet. Deth
wher is thy victoꝝ.

Osce. 13
1. Cor. 15

Wherfore yt is moche to be rebuked
the foliishe custume and maner of wepyng
bewaylyng and takyng of sorowe for the
deed as though we had no maner of ho-
pe or beleue on the other lyfe. Let the
paynems wepe and wayle which haue no
hope of the euerlastyng lyfe. *Am*er-
vayle that we be so moche ynsideles se-
pyng that seint *Paul* teacheth vs not to be
soꝝ for oure frendes deed sayyng vnto the
Thessalonians; *My* bretheren we wyl
not that ye be ignoraunt of theym that sle
pe that ys to sey of theym that be deed to
thintent ye shulde not be soꝝ as are other
that haue no hope. Behold Saynt *Paul*-
le calleth the deth none other thyng but a
slepe from the whych *Jesu Christ* shall

1. Thessa. 4

wake vs at the day of iudgement. And yf
we haue suche a feith / as is that wherof
I haue nowe spoken of we shall be no-
thing sozpy but rather ioyfull when eny
dyeth. Whosoever is sozpy for suche thing
he synneth. For he is sozpy that the will of
god is done. Then let none be sozpy therfo-
ze for it is but all folye and infidelite.

Thou shalt not ordeyne where thou
wilt be buryed or whate stone thou wilt
haue on thy tombe for it is all pryde and
vayne glory and proufiteth nothing / yf yt
is grete synne bifoze god. For it is all one
bifoze god if thou be buryed in the church
or in the churchyard or yn any other pla-
ce. And all the pompes and ceremounyes
wherwith the deed are buryed is moze in-
stitute for the proufyte and advauntage of
the lyving / then to help the deed. For they
proufit or helpe nothing at all vnto the
deed.

The best preparacyon vnto deeth ys to
love nothing in this world / to set his hert
on none crtily thing: but so to entzeate and
vse all tempozall thinges that one may be
alweyes redy to forsake theym and to loue
better to be with god then here.

Wilt thou nowe knowe who dyeth he
lthfully as ferre as man may haue know
lege. The seymth after the scripture that
when a man oz a woman hath loving co
uersacion with his neyghboure/oz if they
be marped to gyther in an holy love/glad
to here talke of god/giuing willingly after
theyze power for goddis sake/and are not
sory oz discomforted for the losse of theyze
goodes/oz of any other aduerlite willin
gly comforting the desolate and dieth in a
stedfast faith and with good will it is
to be thought that suche a parsonne shuld
be saved.

Howe forbicause I haue moche spo
ken of the faith and howe we be the child
ren of god I will write howe all
estates shuld lyve/and of eue
ry estate alone a doctryne
after the Gospell and
epistles of. S. Pau
le. And first of
monkes and
nones.

Of the life of Monkes whate it
was yn tymes passed.
Chaptre. xvi.



In tymes passed there were no
holyer parsones then monkes.
And all they that wold lyve ac-
cording to the gospel were wo-
nt to gyve them selves vnto that life by
cause they had a more gretter occasyon ad
help to leade a good lyfe/then with theym
of the world. A parson mought better ke-
pe his symplite /chastyte sobryete humi-
lyte and other vertues in such assemblie of
holy parsones then he could do among the
seculers and worldly whiche sought but
thynges carnall. So was then the lyfe of
monkes the fontayne of christendome.
But thou must know that the monkes of
that tyme were all other then they of this
present tyme. They made no vewes nor
promyses as they do now. None was
then constreyned to chastyte or to other ver-
tues ageryst his will. They were subiect
and obeysaunt vnto the commaundement
of theyre Abbot willingly as though god
had commaunded theym. For theyre
superiours commaunded theym nothing
but the commaundementes of God and of
the Gospel.

And bycause I may not reherse the

lyfe of all Monkes I wyll speke here
of. iij. maner of Monkes, to thyntent that
ye may knowe how the life of monkes is
chaunged.

The first monkes was Helyas & He-
lizus / the sonnes of Jonadab / the sonnes
of the prophetes / saynt John Baptist / &
other lyke. They were parsones lyving
yn abstynence / yn wyldernesse. But
the lyfe of theym hath no maner similitude
vnto the life of oure monkes nowe a
dayes.

Not long after that oure savioure chryst
is ascended vnto heven, ys there come an
other sect of monkes, of whome wyrteth
Philo and Eusebius. These monkes had
theyre begynning of the disciples of saynt
Marke. with theym dwelled wyemen ad-
lyued to gyther separat from the people
yn sobryete / chastyte and love. And
they lauded God with reding of the psal-
mes, with fastinges and prayers: And ly-
ved hoelly after the life whiche thapost-
les had first enterprysed among whome
all thinges were comon. As wyrteth
Saynt Luke yn thactes of thapost-
les.

Acto. 4

Many haue folowed the life of these monkes here as saint Effrem/saint Machabe/saint Hierome/saint Heliodore/and many other holy parsones that then were in the world as a man may perceyve in the booke of saint John Chrysostome.

Of suche life was also saynt Martyn with his brethren. They were not ydell but wryting of booke and labouring with theyre hondes for to get theyre expences. They made no vowes nor profession. Every one mought eate fast & reade whiche he wolde like as did the seculars. They came many tymes to gyther to comunyon and prayer. They had no certeyn masses/nor houres to syng dayly. And when yt was noyous vnto theym they mought abyde out of the company / for they were not constreyned there to abyde by any profession. And when a Bisshop or an herdsman dyed they toke custumably one of these monkes for a newre Bisshop and herdsman / for they were then holy and lettered parsones.

After theym came the thyrde secte of monkes / of the whiche was saint Benet/Montanus/Gregory/and other monkes/

of the ordze of saint Benet. In that tyme
was the life of monkes sumw hate char=
ged w:th a certeyn nombze of Psalmes/
with certeyn pzayers / with one certeyn
habite and ordze and with other ceremo=
nyes. ffeverthelesse saint Benet dyd not
so charge his ordze / but submitted all vnto
the discrecyon of the Abbot to dispence cha=
unge and do all thynges accordinge as he
shuld thinke it best conuenient after the ty=
me. And bicause they were men of holyc li=
fe the Eptelins toke of theym to theyre pa=
stozes & bissnopes. So came it afterward
to passe that the pzinces and grete parso=
nages haue had favouze ad love vnto the
cloysters / and haue gyven theym moche
goodes and possessions / and haue founded
newe monasteryes / so that they be thus
multiplied in the worlde / as thou mayst
see. And bicause that to moche goodes ad
possessions haue be gyven vnto the they=
re good discipline and life is by lytell and
lytel brought to nought and corrupted by
rychesse. So that they haue enterprysed
to make sumptuous bnyldinges / costly ve=
smentes / and haue begonne to eate and
drynke delycatly / haue bought precyous

vessels/chalices /and other oznamentes in
theyre churches. So haue they enterprys
sed to lyve/not as monkes but as lordes
By these thinges here is coled the spyte
and love of God. Thus leving the spyte
they haue taken the fleshe orderyng all
theyre holynesse yn foreyn / and out
ward thinges / and ceremonyes /as in re
ding theyre houres/in singung/in kneeing
in habytes and many other ceremonyes.
But humilite /contemptibilite /sobriete pa
cyens and povertie they haue for gotten.
And by suche meanes is the life of mon
kes come vnto voluptuousnesse and vnto
all vanyte by thabundance of richesse.
Thus haue they begonne to be ydell /and
wold not get theyre expences by labour
of theyre hondes / as it was ordeyned at
the beginning. Thus by ydelnesse are they
come vnto all euell and peruersite and by
grete hepes be they fled out of theyre cloy
sters Monkes and Monnes. Then
was it ordeyned (as it semith) that bifoze
saint Bernardes tyme the monkes did ma
ke professyon.

After that the life of monkes was so
corrupted came saint Bernard to cloyster

and then were the monkes reformed.

Then did they ageyn diligently take theyre astate and began ageyn to charge theyre ozdres with profession and promesse and haue made many statutes after the whiche they mought liue / and wherby they might compell men therto for the willing spate was clere extinct in theym.

After this is comen the.iiiij. secte of monkes. As *Herbertus* / *saint Domynk* / *saint Fraunceys*. And of theym are now comen many sectes as the obseruantes / *freres minors* / *Colletttes* / and *Marinians*. *Saint Domynk* hath byn as fecitill as *saint Fraunceys*. And thus be the cloysters and monkes multiplied without nombre. But the gretter that the nombre of monkes and nonnes hath byn the grettyer hath vertue and charite ben minished for they haue begonne to make diuylions and partes the one ageinst the other for to knowe whiche of theyre ozdres were most holy and better then other and many other folyes.

After this haue the monkes gottē popes and cardynals of theyre relygion. And also they haue purchased and gotten to

Lu. 17

the despyte and contempte one religyon of
an other many pryvile ges / pardons and
autozities to make cōfrayries for the secu
lers whome thy make parttakers of they
re good woꝝkes as though they dyd me
re then they are bounde to do. For with
standing that Christ him self sayeth in the
gospell : After that ye haue done all that
to you is commaunded : yet sey ye : we be
vnproffitabie seruauntes we haue done
but that whiche we were bound to do.

Thus are the cloysters and monkes
multiplied / and all charyte among theym
mynnyshed. In tymes passed was the ly
fe of monkes a departing from the world /
and now they are called monkes whiche
in the myddes of the world by ad sell / iud
ge / dyynk / cate and be conversant like se
culers / and yet will still be called monkes
or rather religious . They do the better to
be called religious then monkes after the
life that they lede now. for monkes after
the greke woꝝde signifieth solytary or ly
ving alone as they were wont to lyve by
foze tymes when theyre life was goode ad
holre. But religious after the latyne ys
bende and subiect. For whate is now the

life of the religious but a superstitious sub
jection vnto certeyn vayne ceremonyes.
Therfoze they may now be by good reason
be called religious that is to sey captyues
imprysoned in a ceremoniall life and all Ju
daicall / forasmoche as they kepe not they
re ordze liberally / and willingly / but for
the most part by constrynt. But theze in
tent is not to be called religious for thys
cause. For this worde religious betoke
neth sometyme / holy and gyuen to the ser
uise of god. And therfoze they wolde so be
called intending to be taken more holier
then other. Albeit that thapostell sey: If
eny man thinke that he is sumwhat whē
in dede he is nothing / the same deceybeth
him self in his imagination.

Alweyes in old tyme reyned all ver
tue among the religious. They haunted
not the worldly people and therfoze might
they well be called monkes / that is to sey /
solitaryes liuing alone and also religious
that is to sey ho:pe and bound vnto all
vertue. But now we shal finde no whe
re no gretter eaters / banqueters / drinkers
(I dare not sey drūkarde) chidinges nor
envy the among theym. They thinke that

when they kepe theyre rule outwardly in
habite/kneling/becking / singing/ reding/
fasting/ seying of masse / and in other sembla
ble ceremonyes / that they be then saintes
and vertuous/albeit that all these thinges
thus done without the sprite and fre will
be nothing els bifoze god but supersticion
pyrde and ppochrilie.

Thus do they dayly encrease theyre
superficious ceremonyes trusting therun
to bicause they haue not the same seyth &
sprite that the religious had in tymes pa
ssed. Befozer tymes the robe of God stered
theym to do suche thinges. Nowe they
do it all of a necessite as though they coude
not be saved without suche thinges, ma
king to theym ydols and Goddes of the
workes of theyre hondes. Then ho
we is it nowe a religious lyfe? I se no
thing wherfoze one shuld entze ynto zeli
gion.

Whether the life of a Monke
be better then the lyfe of a
comon Cytsyn.

Chaptre.

xxij.



The life of monkes as it is
nowe vsed in the worlde
is none other thing but a
seate and theryn lyeth no
more holynesse then in the
life of a good housholder.
wherfore the state that the mōkes be come
to nowe a dayes is moche to be playned.
And if thou wilt knowe that I sey truth
cōpare the life of a good housholder vnto
the life of a good monke & behold whiche
agreeth most vnto the doctrine of the gol-
pell. The monke is obeysaunt vnto hys
Abbot/ Pryour oz warden. The houshol-
der vnto his pastoz oz herdman in that is
pleasith him to commaund him in fastin-
ges holydayes and suche like and that ma-
ny tymes more willingly then the monke
to his Abbot.

The monke promyseth povertie but
he neuer wanteth as seith Saynt Bar-
nard. He is fedde and nourished of the
goodes of other gayned by the laboure
of other. He gyveth to none but recey-
veth every where. The housholder
liveth not of almesse as doth the monke oz

frere but gayneth his lyving with the labour of his hondes / y^e he giveth almesse accordyng to his power. So is better he in the housholder then the religious: For Christ him self saith that it is more blessed to give then to receive.

The thirde thing that the monke promyseth is chastite / neverthelesse the state of matrimonye pleaseth god also / for he him self hath institute it. The monke promyseth to kepe the rule of a man. The housholder is content with the promise that he hath made at the font of baptisme so that he may kepe it well. For the good life lieth not in moche promysing but in keepyng wel that whiche one hath promysed. The monke reioyseth because saint Fraunceys or saint Dominike is his superiour. The housholder holdeth god for his superiour. The monke hath the rule of a man. The housholder the rule of god / that is to say / the gospel. Then whie will the Monke holde him self more holy then the comon housholder: God is egally like nigh to all theym that love him with all there hert and lyve accordyng to the gospel / be he monke or chanone / regular or secular.

The Abit of Monkes nor theyre ceremo-
nyes can not helpe theim when theiſe hert
is not good / likewise as the ſeculer abit cā
not hurte the ſeculer man when the herte
is ſpirituali. For the perfection of Chriſtē
dome lyeth not in mete oz drinke oz in oth-
er outward workes / as is faſting / praing
with the mouth / watching / reding / ſyn-
ging / making obeysaunce with the hede /
kneling oz in eny other outward thing ſem-
blable. As testiſieth ſaint Paule vnto the
Romains / ſaying: The kingdome of god
is not her mete nor drinke / but it is righti-
ouſneſſe / peace / and ioy in the holy goost.
If thy hart and entent ſeche none other
thing but the honour and will of God / if
thou reioyſe that thou maiſt do and ſuffer
all thing for the love of god then art thou
ſure that thou loveſt God and that he lo-
veth the.

This let ebery religious kuowe that
he may not thinke that he ſhalbe iuſtified
by his outward workes / oz that he is eny
thing better then the ſeculer man: As at
this day (god amend it) we ſe that many
religious eſtyme theym ſil bes ſo holpe / as
though they alone were chriſten. And he-

rof many tymes the seculars are cause to
iche playne theyre life when they behold
the life of the religious. They prayse the
state of religion because they regard onely
the outward workes and pleyne that god
hath not called theym to suche a life. whē
the religious here this they glozifie her yn
trust in theyre workes and thinke that it
is even so and that they be more holy thē
the other.

This is the most daungerous temp-
tacyon that a religious may haue for by
this temptacyon they beginne many ty-
mes to trust and abyde vppō theyre good
workes notwithstanding that they be of-
ten done ageynst theyre will whiche can
never be good. As at this day we se howe
many monkes and nonnes ly'v'e in theyre
cloysters ageynst their will: And all that
they do procedeth from an hart constrey-
ned and not voluntary. And out dare they
not go for shame because they haue o-
therwise promysed. And they curse oftē
times all evill to theym that haue councey-
led theym and brought theym into that re-
ligyon and wolde fayne that theyre cloy-
ster were burned. And so be they never

content in theyze hart nether can finde eny
rest of conscience and be then moche ferther
from god then they were whē they were
seculers. Suche people oftymes do many
cbelles toward theym silbes by impacien
ce and rebellion agcinst god. They do no
thing by love that they haue to god oz by
cause that they beleve theym silbes to be
the childre of god but onely by constreynt
and ageynst theyre will. And when they
must dye they trust and shkke vppon su
che workes by them done ageynst they
re hartes and by constraynt of theyre ord
e and thinke even thus.

Behold dere lord : my life hath byn to
me hard and bitter : I haue oftymes had
evill will : I haue alwayes abiden in my
Cloyster : I haue kept myn ordre : I haue
valiantly fought vnto the ende / gyve me
nowe the crowne of glozre / and the e
verlasting lyfe. In all the worlde ys
there not a moze daungerous synne then
this peruersyte and ypochysye.

It were better for suche people to voy
de from theyre cloyster : For synners
knowyng theyre synnes and recuy
ryng pardone and grace be receyved

vnto grace where as suche ypochrites are
reproved of god: As we may se in the gos-
pell where god receiued vnto grace Ma-
rye Magdaleine/saint Mathew/the good
theef and many othez open sinnars: But
he hath lest the scribes and phariseys in th
eyre blyndnesse whiche trusted on theyre
wozkes.

Ye fathers and mothers behold well
whate ye do when ye put your children in
to religion: foz ye are causes of all theyre
sinnes. And it suffiseth them not to lyve
alone in suche abusion bnt they teache it
them silbes vnto other/whome they wri-
te in theire confrayries and make the par-
ticipant of theire good wozkes which pro-
cede often from an evill willed sprite whi-
che can never be good bifoze god for God
will no constreined service. Neither is the-
re any worke agreable vnto god but su-
che as procede from faith / charite and out
of a willing hart. And if God wold haue
suche a constreyned service he wold con-
streyne the deuels to pray moche to syng/
moche to watche moche and to do suche o-
thez thinges.

But god will none of oure wozkes/

when he hath not oure hertes. And all the
workes that we do daily be agreabill vnto
god if with all oure hartes we love hi/
beleue and trust in him. And all the wor-
kes done without suche faith and loue be
sinne and dampnabill bifoze god; and if we
likke vppon them as though they were
good workes. And so were it better for
the to go out of thy cloyster and to be an
open sinnar and to knowlege thy misdo-
ing bifoze god as did the publican then so
for to trust vnto thy workes as though
god for them did owe vnto the the king-
dome of heven.

But thou saiest: I haue promysed it
I must abide. I sey ageyne: None is bo-
unde to hold a promyse whiche is contra-
rie vnto his helth: as did Iephte and Hero-
de whiche had byn better to breke theyre
othes then to holde their promyses. For
none may promise nor holde a thing that
is contrary vnto hys helth. S. Fraunceis
and saint Dominike had leuer that thou
were saved in keeping the gospel then dā-
ned trusting vppon thy workes. And it is
better to be shamed here lifoze the worlde
then bifoze god.

Jndi. 17.
Mar. 6

But whate is it that thou hast promysed when thou madest thy profession: hast thou promised that thou wilt not lye after the promise that thou hast made at thy baptisme? Thou saiest nay/ But therfore saiest thou I am entred into religion for the better to fulfill the promysc made at baptisme. Then when thou perceyvest that thou livest worse in the monasterie/ then thou didest when thou were seculer/ whye darest thou not take ageyn the life & estate wherein thou maist worke better for thy helth without offending any parsones but rather amend other? Or if thou be entred into religion for to seche the helth of thy soule and findest there more noise enbye drynking bankettes diuisions / hatredes then from whens thou camest thou maist alweyessey I am come hyther to amend my lyfe. And I finde that I waxe daily worse: therfore I will goo there I may amend my life and serue God with more grete rest of conscience. Therfore I tell the that it is better to lye well in the world then yll in the monasterie & to trust vppon thy good workes.

But thou must thinke not to leue

the cloister to haue libertie and carnall ple
asure but onely to serue God more freely
as saith Saint Paule. Giue not youre
libertie an occasion vnto the flesh. And
none can giue the better knowlege herof **Ca. 7.**
then thine owne conscience when thou ac
cuse it counceill for it deceybeth none but sa
th alwey manifestly the trouthe.

The world hath likewise his daun
gers and his perilles and it is impossible
to liue in the world without sinne.

Therefore when the religious scith that
he may be saved in his cloister/let hym a
bide there although he haue there moche
to suffre. But when thou perceyvest that
in thy cloister thou workest against thy he
lth thou must then retourne into the wor
ld without synne / and lyue according
to the Gospell although that it be gre
te shame bifoze the worlde : For

it is better to obey vnto god/
then vnto men / as sayd

Saint Peter in the
actes of thappon
Actes.

Act. 5



EHowe it is that the Monkes go not
forward in spirituall life but waxe
often worse. Chap=
tre. xviij.



Wilt thou knowe whie they liue
newe sloughtfully in the mona
steries and wherfoze that there
be so many that wold faine thei
were out: This happeth for none other
cause but that they nevez entred for that
exent that they shuld haue entred. One
entreteth there of necessite/ to haue his expen
ces: Another to become a greate prelats:
The thirde to liue Idelly & to haue good
tymes. Many for vaine glozy to be repu
ted holy/ and deuout/ to be honoured of the
comon people, or so in preching to shewe
theym silbes that they be wise. None ta
keth that astate with suche a spzite and
courage as sometyme did saint Frauncis
or saint Benet. And therfoze they prouult
nothing. But the longer they be there, the
more sloughtfull they waxe to do good.
For to be ydell and to be nourished deli
catly dulletly vs and maketh the fleshe
rebell/ so that they are the moze enclined vn
to lubricite vnclennesse hatred enuye and

flought then the seculars that labour with
theyre hondes.

Some se the religious rede moche pray
sing watche goo wolward and were we
ke clothig: And this pleasech them. They
get a pleasure to serbe god in suche a sort.
They here sey that eucry body promisseth
the kingdome of heben vnto the obserua
ntes/so that they kepe well theire rule/
and by this meane conceiue they sprite ad
courage/ to lerne this lfe bicause they con
sider not what thing is promysed theim if
they kepe well the promyses made at they
re baptisme. And after that they be thus
entred into the cloister they here of none o
ther thing/they lerne none other thing but
outward workes/as reding singing/wat
ching fasting and other like ceremonies.
They know none other thing but that the
summe of all perfection and helth resteth
in these thinges. So think they that they
haue the principall part of all perfection &
that they are sure to be saved when with
grete vnlust and tediousnesse they haue ac
complished and obserbed these outward
thinges And bicause they thinke thus they
abide hanging and trusing in suche thinges

ges. And so come they never vnto the ho-
ly and blisshed sprite of saint Fraunceys or
of saint Benet.

They haue never experieñce howe it stō-
deth with a spirituall hart: for they know
not whate thing they shuld do with inso-
zth. They thinke that all lyeth in outwa-
rd woorkes and bicause they come not vn-
to the sprite thezfore al ide they so coide we
ry and sloughtfull. And so recule they mo-
re bakward then they goo farward in go-
odnesse. And comonly when they haue li-
ued in theyre religion twenty or thirty
yere they are lesse woorth as vnto the pur-
pose of helth then they were at theyre en-
tre. For they haue nought gotten there
but a good estimacyon of theym self of the
yr good woorkes supersticion and ypoch-
risye.

They haue not yet oncs tasted the sobrie-
te and lyteil estymacyon that the spiritu-
all parson bereth in his hert of him self.
for they abide alweys in the fleshe and
in the lettre of theyre rule and of the com-
maundementes. And they do nought by
love nor with good hert. And as long

as they kepe thus theyre ordze they are
reproved of God with the Wharsey yn
the .xviiij. Chaptre of Saint Luke.

Lu. 18

For if the lawe of Moyses and the Ce-
rimonyes whiche God him selfe did or-
deyne might iustifie noz save none (as
wryteth Saint Paule t. i. Apostle yn all
his epistles) howe moche lesse may a mon-
ke be iustified by his rule and ceremony-
es whiche be institute by men. wherfore
we must serc. i. e. all in the hert and in the
spzite wherby we may be iustified.

For the outward workes whiche we do
without the spzite be sumtyme called
fleshe by Christ in the Gospell.

John. 4.

Suche fess. i. e. proufiteth nothing: it is the
spzite that quykeneth as Christ saith.

That is to sey: All outward and foray-
ne thinges seme they never so holy yf yt
procede not from the spzite fulfilled with
fayth and love. That is to sey: if it be not
done by Charyte and love ioyfully by
the moeyon of fayth and trust that we
haue to God. All suche thing seme it ne-
uer so holy or haue it never so goodly ap-
parauce proufytyeth nothing but rather
hurteth and maketh an ppochyte. For

R. ij.

seing that god is a sprite he lovith nothyng
but that whiche procedeth from the sprite
as he him self saith in the gospel.

Ga. 4 Saint Paule oftymes calleth suche
outward woꝝkes elementes that is to sey
Commencementes and entrees into chri-
stendome: as though he wold sey that su-
che thinges are oꝝdined and institute for
theym that begyn to take vppon them the
christianite: As the children of the scole lerne

Col. 3 first theyze. **A. B. C.** He warneth vs
also that we suffer not oure selves to be de-
ceyved & that we serue not noꝝ abide sub-
iectes to suche elementes/ but willet that
we shuld procede vnto the sprite. For wh-
ate prouffit shuld a scoler hane to abide all
his life in his. **A. B. C.** & lerne. no fether:
No moze prouffit bring the woꝝkes w-
hout the sprite and feith. Mozeo ver oure
saviour Christ calleth theym mannes con-
stitutions sayng. They honour me in day

Mat. 15

1. Tim. 4

ne teching doctrines and commaundemen-
tes of men. Saint Paule also calleth them
bodily exercitacion/ that is to sey thinges
wherby oure body is onely exercised/ bus-
syed and letted to do woꝝse. They of the
selves prouffit nothing vnto oure soules:

For he saith/exercitaciō or bodily labour
is litell thing proufitable / but mekenesse
proufiteth to all th nges. And this is bi-
cause that we do it with the body onely &
that therby oure hert and sprite is not to-
urned to god. Suche outward woꝝkes a-
re moche mocked of the prophete Esaye/
where he speketh in the parson of god in
this maner : Offre me no more sacrifice:
Sence to me is abhominacion : I will no
more suffre the festes of the newe mone/
nor of t. he sabbat/nor other festes: My sou-
le hath hated youre calendes and solemp-
nities. And ageyn: He ven is my seate/the
ert he is the fote skole of my fete : whate is
the house that thou caist buld to me ? And
whiche is the place of my rest ? My hond
hath made all these thinges saith the lord
God.

Esa. 2

Esa. 66

But wherunto shall I take regarde
but vnto the poze and contrite sprite and
vnto the fearer of my wordes. He that ma-
keth sacrifice of an oxe as he that slewe a
man. He that killeth a shepe as he that bz-
ayned a dogge he that offreth oblacion as
he that offered the bloude of a hogge. He
that remembzeth the ensence as he that

blissed an ydoll. They haue chosen all the
se thinges in theyre wayes and theire sou-
les haue take pleasure in theire abhorma-
cions. wherfore I will also reherce they-
re illusions and deceites. And I will
bzing vnto theym the thinges that they
feared because I haue called and there
was none that answered I haue spoken
and they haue not herd. Thinke well on
these wordes you all that make suche esti-
macion of your Ceremonies / festes / obla-
cions / sensinges / and all other outward
wozkes. for albeit that ye will sey that all
these wordes be spoken of Ihesus that sho-
de obstinate in the lawe of Moyses: shall
they not: ye ought they not: Likewise to
be vnderstonde of all theym that folowe
the Ihesus in suche rites: As do all they
that thinke to do grete pleasure to god by
theyre ceremonies / sumptuous bildinges
singes / pleying at the organs / sensin-
ges / diuersities of abites and a thousand
other dreames / whiche thinges may be do-
ne by any envious parson proude parson
ye verely also by a murtherer or a theefe as
well as by a verey chrissten. But to love
god with good hert / to recognise his un-

perfection / to pray for his enemies to socor
re by verey loue his chailden brother / to
bere pacien'ly and with a ioyfull hart all
that god sendeth: these thynges can none
do but he that is all holly given vnto god
(They that be suche be onely verey religi-
ous byfoze god. For onely suche do fulfill
there rule. For they do obserue it and ke-
pe it ioyfully / and with a will fre & good.
But otherwys when one doth ali by con-
streynt and tediousnesse it is but a small
comfort.

But that there be nowe so fewe religi-
ous having the verey feling of the sprite/
this is for none other cause but (as I ha-
ue said before) for bicause that they etre not
with suche a courage & entent as they shu-
ld do and that they be not instructed as it
aperteyneth.

Therefore whosoever will entre ynto
religion let him be ware aboue all thynges
that he entre not bypon thintenten to de-
serue the kingdome of heven by his wa-
chinges / fastinges / abstinences / prayers /
singinges / redinges / and other thynges ly-
ke. For if thintent be suche / he trusteth
yn hys woorkes / and becometh an ypo-

chzite. And the moze he doth of suche woꝝ
kes the moze great pꝑochrite he becomyth
And so abideth he alweyes a merchaunte
with god foꝝ he scrveti foꝝ wages. But
if thou wilt entre into religion thou must
do it foꝝ the love of God bicause god hath
made vs his children foꝝ to thanke him as
geyn and to fle the synne whiche reyneth
emong the woꝝldly. Foꝝ he that doeth thus
as he thinketh that he can never do scrvice
ynough vnto god foꝝ that he hath recey
ved alredy: foꝝ loue knoweth no measure.
He laboureth not foꝝ to get the eternall ly
fe as the merchaunt foꝝ his wages/ but o-
nely to giue thankes of the goodnesse that
god hath done vnto him alredy by cause
that he belebeth and knoweth of trouth
that he is the childe of God and his heyre.

And therfoꝝ when eny hath the feith
wherof we haue bifoꝝe spoken he is to be
praysed that by thankfulness doth separa
te him self from the woꝝlde foꝝ to fle the da
ungers therof. Foꝝ the woꝝlde hath a th
ousand occasyons to synne/ principally foꝝ
yong people. Wherfoꝝ this is not a thing
to be dysprayed that a pꝑyson yelde him in
a good religion to amend his lyfe. But if

one fynde nowe in the Monasteryes more debates/drinkinges/banquettes/pompes/hatred/envy and ppochyysye then in the worlde it were moche better to abyde out/ye oz if one be entred to voyde out rather then to lerne there to haunt suche life. For one must go thider to amend his life/ not to waxe worse.

But thou mayst saye: I haue made profession and promesse: I must abide. I haue seid bifoze that none is bounde to holde/ye that none ought to hold eny promise that is contrary vnto his helth. Herken to this that saint Paule sayeth: We commaunde you bzetheren by the name of Iesu Christ that ye withdraue your silues from every bzother that walketh inordinatly and not after the institution whiche ye receyved of vs. And ageyn: If he that is called a bzother among you be a fornicator oz cobitous oz a worshippier of images oz a rayler oz a drunkard oz an extortionar wyth hym that ys suche see that ye cate not. And in an other place: God hath not called vs to lyve in strife and discencion but in peace and love.

2. Cor. 3

1. Cor. 5

Of parentes that will put theyre
children into religion.

Chaptre.

xix.



Here must we warne the parentes that they be ware to put theyre children into religion without ad vice whiche they do often bicause they seeke moze theyre owne prouffit then the helth of theyre children. For some do it bicause they haue many children and to thintent that they may marry the other the moze richely they put one or .ii. ha-
ving some bodily imperfection into religion. Some also do it to haue honour by theyre children bicause they be made monkes pre-
stes or prelates. Other do it by hope to be holpe and socoured of theyre children.

Behold howe that by suche means there be so ferre that entre into relygion with suche intencion as I haue seid aboue. It is not to be prepsed but gretely to be disprepsed when by suche occasion any entreth into religion. Therfoze shulde the parentes se first whether theyre children were enclined therunto or not and whether they dyd desire it or not and for wha

te cause they desired it. for if they be not
inclined therunto whye wilt thou lese the
as though none mought be saved yn the
worlde?

Howe dyd men bifoze that monkes
came into the worlde? And why were not
thapostles mokes? ye why were ye not
monkes your silves that wolde so haue
your children? God (as sayeth Saint
Paule the apostle) loketh on no mannes
parson whether he be monke or seculer
man or woman nobill or ignobill But he
only is agreabill vnto God that loveth
him with all his hert be he housholder
or preste/religious or lay yt ys all one to
him. And as Saynt Peter saith in tha-
ces of thapostles. There is no respect
of parsones bifoze God.

And in these thynges are manye ty-
mes moche gultye the religious that with
fayze wordes drawe yought vnto they-
re cloysters.

Some tymes the children theym silves
becanse when they se the religious syng/
rede / pray / watche / knele / abale theyre
hedes and do suche lyke thynges they
esteeme that to do suche thynges ys an

Mat. 10

holy life. And get a will to do likewise.
And when they haue byn there a yere they
repent that euer they there entred: for
they haue not the sprite that may comfort
theym/ and to abyde they are asshamed/
and so make theyre profession ageynst thei
re will. And eben as they began with a
cold courage so abode they comunely cold
and chaunged from god. Wherfore it were
well done to absteyne him selfe from ma-
king of suche profession vnto thage of. xxx
yeres / as bifozetyme none was sacred a
prest bifoze thage of. xxx. yeris in whiche
tyme one might proue him self whether he
might kepe his rule or not. for we see ma-
ny yong people promesse chastite but few
can kepe it.

Of the life of Monnes and
Chanonesses. Chap-
tre. xx.



It may se nowe a dayes many
monasteryes of Monnes in the
whiche they syng and rede mo-
che. And this I merueyle at
from whence comith theyre synging. For
seing they vnderstond not whate they sy-
ng I can not tell whate proufit it conath

to. For saint Paule defendeth to syng yn
 the church that is to seyn i thasseble of the
 churllen but in a tonguc that all may vn-
 derstonde. Then the synging of monnes/
 can not be agreabill vnto God seing that
 they do not vnderstod it. No maner spiri-
 tuall ioy can they take therby nor none a-
 mendement but do all by consireynt of th
 eyre rule and ageynst theyre hert many ty-
 mes seching nothing els but daync glorie
 Moche better were it for theym to rede th
 eyre houres in a langage that they vnder-
 stode. for when the sprite is not adressed
 vnto god the synging or reding proufiteyth
 nothing. for if synging without vndersto-
 ding plesed God the birdes/lutes/herpes
 and other instrumentes shuld moche plea-
 se god. Then when eny singeth without
 vnderstonding it proufyteth him litell and
 therfore it were moche better that the mo-
 nes and other religious did reade and sing
 theyre houres and theyre psalter in their
 comune langage. Paula and Custochium
 and also other ladyes of whome writeth
 saint Hierom did reade in theyre tyme thei-
 re ser vice in the latyn togne but that was
 bicause they did well vnderstond it. And

here y is it nowe come to passe that oure
Iennes singe and reade in latyn and most
for vaine glozy bicause they vnderstand it
not. They thinke that the latyn tongue so
underth more plesauntly bifoze the world.
Howe is there a thing in the life of the no
nes moche to be dyspreysed and that whi
che is contraty to the Gospell / hit is that
they are so sumptuously clothed and ap
pareled. It was the custunie of old tyme
(whiche I do not approue) that suche
religious w ymen went bareheaded and ba
re nekked and so came to churche. This
maner hath the bisschoppes wisely repro
ved and chaunged and haue ordeyned tha
t they shuld come to churche theyre hea
des covered like other w ymen. Thus
when eny yong woman promysed chastite
te the bisschoppe covered her hede and her
nekke to thintent that they shuld not be
seen and that none shuld cou dite her. And
bicause there were then no monasteries su
che virgins kept theym selues in the hou
ses of theyre parentes and went not out
but with theyre parentes and that onely
for to goo to masse or to the sermon / or to
visite the martyres in prysen.

One might lightly knowe them by the clo
the that they bare about theyze hedes and
nekkes.

After this Marcella and Paula did en
terpyse to bilde a monastery at Rome for
that suche virgyns did not lybe without
daunger in the houses of theyze parentes.
Thus hath the cloisters of Monnes take
theyze beginning & hiche were wout to
get theyze expences by the labour of they
zhondes. They sang not as do Monnes
nowe a dayes but red psalmes working.
Thus serued they God in all obedience/
chastite / labour / simplicitie / and mekenesse /
Theyze rayment was simple to dyspyse
the world. Theyze hedes were covered
to thintent that they nught see noman and
noman theym. But nowe (God amend
it) all is tourned to pryde in suche maner
of blaiuing facyon and costly yn all theyre
appareill and lyving whiche was gyuen
theym in token of sobryete / chastite / and
mekenesse so that I can not see whate ho
lynesse there is in the Monnes lyving as
it is nowe vsed in the worlde.

It is moze agreabill vnto the world then
vnto god. For simplicitie contemptiblyte /

povertie and humilite whiche god requi-
ret) is nowc bannished and reproved.
All is tourned into pryde exceſſe and co-
ſty apparell as though in theſe thinges
lay paypant ſpiritualtye and holynelle of
religyon.

Of the Cloysters of Sisters/
and of theyre lyfe. Chap-
tre. xxi.

Theſe be alſo diuers cloysters
of Sisters whose life ſeme
th to be more accordyng to
the goſpell/ for to labour
with theyre hondes and to
helpe one an other by love
is a chriſten life. And ſaint Paule boſteth
him ſilf in his epiſtles that he hath gotten
his expences in the labour of his hondes
exortyng vs ſtrongly to do likewise. As
vnto the Theſſalonians / we haue not ſa-
ieth he) eaten oure brede for nought and
without getting of it. And heryn is better
the life of ſiſters then of the nonnes for th
ey are alweyes diligent in theyre labour
as in ſpynnynge / knettyng / weſt hynge / and o
ther like occupacyons. So ſhuld all par-
ſones do. for to be ydell and to be wozthe

moche is impossible. And (as said saint Je-
rome) there is nothing worse in a good
purpose then idelnesse. And therfore they
of Egypt wold receiue none to be a monke
if he were not redy to gayne his expences
in labouring. Saint Austyne holdeth the
for heretikes that sey that religious shuld
not labour.

But whic are all the religious at this
day so corrupted and dissolute but bicause
they are become so riche that they will no
more labour. wherfore to be moche idell
to ete and drinke delicatly/to haue all ma-
ner of ease and yet to abide in goodnesse/
is a thing impossible. wherfore when the
monasteryes shalbe empouerished ageyn
the monkes will begiue to labour with
theyre hondes/and then will the religious
waxe better. For bodely labour is com-
maunded to all parsones by the comma-
ndement that God gaue vnto Adā whē
he said: In the sweate of thy face thou shalt
eate thy bread. Likewise saith the scrip-
ture that he that laboureth not shulde not
eate. Hereby may ye see wherby it cometh
that the religious and prestes be so cor-
rupted. This is by none other cause but

L. i.

Gen. 1.

2. Cor. 11.

that they be ydell and haue to moche
good wherby all humylite and simplesse/
that was yn Iesus Chyzt and his appo-
stles yn theym ys holly peysshed and que-
ched. But yet is there an imperfection e-
mong these Sisters moche to be dyspre-
sed/it is that they laboure to make to sum-
ptuous and pompous edyfices/ monaste-
ryes and chapelles/ wilbe casly lodged/
and are to superstitious yn garnys-
sing with grete cost there chapelles and au-
ters makig sumptuous aulter tables aul-
ter clothes courtneys and other thinges
lyke whiche is all nothing but pryde pom-
pe and concupiscence of the yien. As sayth
saint Johan. And albeyt that some do it/
of a good entent thinking by suche thyn-
ges to do grete service vnto god/ yet is it
all nought els but abomynacyon byfoze
hym/ he setteth not by suche thyn-
ges. As witnessthe the prophete Esay. For he lo-
ueth all symplite humylite and pouertye
aswell outward as ynward as he hath
shewed in all hys conuersacion and doctri-
ne. And this knowe ye my dere sisters ad
ye also my relygious bretherē that ye rob
be from the poore all the goodes that ye

John. 2.

Esay. 66.

dispose and spende vppon suche pompous
buydinges and oznamentes of your cha-
pelles for whē one entreteth vnto your mo-
nasteries one can se nothing like vnto the
portetic of Iesu Christ whiche had not
where he mought rest hys heed. But con-
traryly your monasteries seme rather the
palaces of kinges or princes then houses
of hospitaite to harbour your silues and
your pooze neddy bzyetheren. Remember ye
not that good will requyre the bloude of
the pooze of your hondes because they dye
for hunger by your outrage.

There is nothing that planteth covetyse
yn the herites of the religious and that
maketh theym begge but this superfluyte
and outrage for without these thynges he
re it were no nede to begge they myght get
honestly theyre expences yn the laboure of
theyre hondes and myght do almesse hol-
somy of that that they shuld haue super-
fluous / for they shuld fynde worke y-
nough: And unhapp y were he that could
not get hys expences / for al the worlde
wolde take pleasure to helpe theym to get
it and to se theyre holynesse peauible sym-
plicity and conuersacyon.

So truly

L. ij.

Luce. 9.

Should they liue pleasing god and accordig
to the doctrine of the gospel. But one mi-
ght saye whate shuld they do if any mis-
fortune happened vnto theym as of pesti-
lence oz of other thinge? I answer you th
at it is a demaund of vnbeleue. Thinke
you that God wold leue theym in daun-
ger? I certifie you that in suche a case he
shulde not thinke hym self happy that mo-
ught not assist and ayde theym for the lord
wold moue the hertes to do it. For he ne-
uer leueth his true seruautes and child-
ren in daunger if they trust in him. But
nowe when one seith there sumptuous e-
difices so manyfold garnishinges of aul-
ters and ymages courtcyngs of silke and
gold and many other costly thinges whi-
che truly represent nothing but vayne
vnto spirituall hartes one can in no wyse
take pleasure therin albeit that the worldly
make moche therof and prayse it moche by
cause they knowe but the fleshe and lette
wiche slepyth.

Howe man and wife shall lyue to-
gyther a doctrine after the Gos-
pell. The ptre.



Our savioure Christ hath
commaunded nothing so
strectly as to love one an
other ye also to love oure
enemies/as it is wryten in
saint Mathewe where he Mar:5

sayeth. Love youre enemies. Then how
moche the moze shuld the man and wif lo
ve the one the other whiche are but one bo
dy. Saint Paule teacheth that the me sh
all love theyre wyves. But (alas) there ar
but fewe that knowe howe they shall lo
ve the one the other. For if thou love thy
wife onely bicause she is thy wife and bi
cause she serveth and pleaseth the after sen
suall appetite of the fleshe in beautye/ no
blesse/richeesse and suche like/this is no lo
ve bifoze god. Of suche love speaketh not
saint Paule:for suche love is among har
lottes ye among brute bestes. But thou
shalt love her bicause that she is thy sister
in the chryستن feith and that she is inheri
ter togyther with the of the gloze of god/
and bicause ye serve togyther one god by
cause that ye have receyved togyther all o
ne baptesme and semblable sacramentes.
Thou shalt also love her for her vertues/

Ephe:5

as shamefastnesse chastite diligēce sadnesse
pacyence attemperaunce secretye obediēce
and other gostly vertues albeit that she
be poore of a small lynage and foule. For
ye may not love the woman but that is in
her that is to sey vertues and the grace of
god. Also thou maist not hate her / but
thou must hate the imperfection that is yn
her as her vices detraction lakke of sha-
me lak of chastite bayne and ydell woo-
des / gloutony dys honeste sloughfulnes-
se wyath pryde and other vices. By the same
shall the woman love or hate that
is yn the man. The man shall reprove
his wife by good maner when she shall
make eny faute without hating of her ha-
ving alwayes pacyence with her as with a
frayle vessel as teacheth saint Petre. When
suche a good and holye love is betwe-
ne the man and wife then shall the man be
the hede and the woman the lesse. The wi-
fe shall willingly serve her husband as
her lord. The man shall love his wife
and honour her as his owne body. For
although the man be the hede he may not
therfore suppress and dispise his wife but
he must diligently defend her and kepe

1. Peti. 3.

Ephes. 5.

her from e will as his owne body / he shall
more enforçe hym self / that his wife love
hym / the that she feare hym. He must love
her as god hath loved vs while we were
yet hys enemyes and yet infect with our
synnes. So shal the husband love his wi
fe / albeit that she be foule or disforme / he
shal not be hard or cruel vnto her but shal
support her payentli and shal warne her
swetely. For if thou be hede whye wilt
thou hurt or dispise thy body / that is to
sey thy wife.

The man shall defende warne teache and
conduyte his wife / taking hede that she
clothe not her self to sumptuously and pō
pously and that she were no Jeebelles /
for veyne glory. For w ymen be natural
ly gy ven vnto suche folyes vnto brague
ry and pryde. It is not expedient that a
christen woman shuld appareill her out
wardly as do the paymms for scar
cely is she the wife of one man alone that
so costly doth appareill her self outwar
dly aboute her estate. Also they that do
so gy ve vnto many occasion of e vill de
sires. And seing thou hast a husband
whye wilt thou go so to please other.

Herin shall the man be the hede and lord
over the woman and shall defende suche
superfluite and vaine gloze in his wife.
He shall teche her and exhort her that she
do her diligence to please by vertue and ho
ly conuersacion and not by Jewelles and
costly appareil. For with suche thinges
do the most foolish wyme of all garnishe
they in silbes.

Therefore shall the husband take hede
that the wife kepe measure herin. Then
shall the wife obey vnto her husband as
vnto her sovereygne, and shall love hym
as her owne body shall honour and feare
him as her lord. For so was Sara subiect
vnto her husband Abraham and she cal
led him her lord, as witnesseth saint Petre.
So did Marye the mother of saint Ju
styn honour her husband. And when he
was wrothe or drunken she tempted him
not but after that it was passed she war
ned hym of yt by swete wordes. So
shuld all good wemen do vnto theyre hus
bondes.

Thus shall there be no sensuall or car
nall love in the state of mariage but a god
ly and a spirituall. Then shall both man &

wife helpe the one the other for to get their
expences. The woman shall take care
for that that must be done within the house
and the man without. For such a life
is moche pleasant vnto god as it is written
in Ecclesiastes in this maner. In thise
hath my spirit had pleasure whiche are approved
before god and man. The concord
of brethren the love of thy neighbours
and the man and wife well agreeing together
among them selves. Such a life in
marriage is pleasant vnto god for he hym
self did institute marriage in paradise.

Eccle. 33

The man shall alwayes attribute some
weight vnto the woman for she is a fraile
vessel. They shall live sumtyme also
in chastite with one purpose and accord to
thence they may fast and pray.

It is also alwayes best that in marriage
the like take the like. For if a poore man
take a riche or nobill woman she wold be
the hede and that is agaynst the teaching
of saint Paul. And if the poore maydon
take a riche and nobill husband she is not
felow to him nor lady of the house but a
seruaunt for he knowelegith her not for
his wife but holdeth her as his seruaunt

and drugge: And this is like wise ageynst
the theching of saint Paule. For by suche
meane the woman hath not gotten an hus-
bond but a tyraunt and a violent lord. For
ther was Eve made of the fete of Adam/
but of his syde. Nevertheless when the ri-
che is ioyned in marpage with the poore/
and love well the one the other after such
maner as I have seyd so that the man be
alweyes the hede and that he dyspse not
his wife it is a chrisen life be they riche or
poore nobill or vnnoble. For in this ma-
ter the willof god is moze to be considered
then vobertye or richesse.

Howe the parentes shal teache and go-
verne theyre children after the
Gospel. Chaptre.

xxiij.



Nothing in all Christendome ys
so necessary as to teache and go-
verne the children / as it apper-
teyneth. For for defaute of go-
vernaunce of theym comyth all evilles in-
to the worlde. And oftymes it is the fault
of the parentes that the childre be nought
bicause that they kepe not them selfes fro
gyving theym evill ensample to whiche is a

grete and dangerous sinne. This is the
cause of the moske part of the synnes that
be done in the worlde / wherfore it beho-
vet^h that the parentes take good hede th-
at they governe theyre children well and
craftely from the begynnyng of theyre yo-
ught: For heryn may they do service mo-
che acceptable vnto God.

Then first shall the parentes do they-
re diligence to make theyre children to lerne
good maners: And for to kepe them
from stameryng / lylping / and prounoun-
song theyre wordes by half whiche vyce
comyth oftymes by theyre nouryces whi-
chespeke so to the children and whiche spe-
che those children lerne and folowe.

And this that they lerne so yn youth can
they scarcely leue. We must also take good
hede that no body make them a frayed
of eny thyng yn theyre yought: For
they be sumtyme feze full all theyr lyfe af-
ter.

And when they be come to tha-
ge of .vi.oz. viij. yeres at the vttermost/
let one send them to the scole to some
good man that feareth God.

Theyre parentes shall often instruct
them of God: howe that Iesus Chryst

verey god and verey man died for vs on
the crosse/and howe that we shall haue an
other better life after this life here. and ho
we that god hath made an d created all
thinges and that all that is in the worlde
belongeth to him/and howe that he lende-
th it vs for to lyve with all and to vse it
well. And howe that it is he that nouriss-
heth and entreteyneth vs: And how that
we must trust and stikke vppon him /and
that he will kepe vs well from all euilles
And so shall they instruct theym by lytell
and lytell vnto the feith and trust in God.
And howe that God ys theyre father and
they hys chyl dren/as we haue shewed be-
fore:

Wherfore is moche to be playned the e-
uell custume that is among the Chylren:
that they runne into so ferre contreyes on
pilgremages and leue theyre children and
meynye at home without hede and gover-
nour. It were a thousand tymes better
that they abode at home /and lerned they-
re children in the lawes of god. For God
requyrezeth not that we shulde go on pilgre-
mages. he never commaunded nor pcyfied
theym. for it is nothing but all incredulite

and lakke of feith that maketh vs to rone
ne here and there and to seeke God in one
certeyn place whiche is like mighty in all
places. But god hath commaunded al his
people to governe and teache theyre child
ren and theyre maynye / as writeth saynt
Paule vnto Tymothe saying: Ifeny one
take not charge and care for his owne ad
principally for his manye / he hath renyed
the feith / and is worse then an infidelle or
paynyme. Who is he that wold not treble
hering these wordes of this holy apostell
O ye fathers & mothers masters & mast
resses take these wordes into your hartes
for it is grete perill to be worse then a pay
nime and to renye the feith.

1. Tim. 5

Take good hede what serbautes ye
take into your house. For your children
of tymes will become like vnto theym.
Take also good hede that your manye tel
no vile tales / singe no vile songes / nor spe
ke no foule wordes for that doth moche
corrupt the children. ye must also be waze
that ye do not aray or clothe your childre
pomposly to flater theym or to make to
moche of theym shewing theym to moche
follye lowe. For when ye gyve theym to

moche of the byrdell ye can not afterward
chastise oz reprove theym. It is expedient
also that ye take hede / that ye clothe not
your ilbes to sumptuously: for if the pa-
rentes do it: It proufiterh nothing to
kepe the children from it. For the child-
ren will lerne it of theym ilbes by the e-
uill ensample of the yre parentes. For
when they see the yre parentes do it, they
thinke it is no sinne: nor withstanding th-
at the yre comyth of hit grete sinne and mo-
che euill. Let not your childe ionne whe-
re he will but knowe alwey where he is/
and who is with him oz in his cunfany/
and whate thing he doth. Se that your
childe hanut honest games I say not ry-
the oz nobill games/ but of good maners/
and that they be therto well instructed.
Suffer not your children to go to weddin-
ges oz banquettes: for nowe a dayes one
can lerne nothyng there but rybaudye ad
foule wordes. For if it be so that thou
wilt nat suffer thy childe to come ynto a
place where he may be in daunger to ta-
ke hurt of his body: How muche more art
thou bounde to kepe hym from comyng
there where he shuld flee oz hurt his sou-

le. Thou sendest him to the weddinges / where thou knowest well (as the world goeth nowe a dayes) that it is likely that he shalbe hurt in his soule by hearing of suche wordes that he shall with grete difficultye be made hole / and yet thou wilt not kepe hym thence. O world without witte.

Thou must take heed to whate vices thy childe is most enclined whether it be to covetous pryde or other viciennesse / and accordyng therunto he must be warned and kept. Thus shalt thou do thy diligence to applye him to vertue yntyme whyles he is yong for then maist thou bend applye and coudnyte him as thou wilt. And if thy childe be naturally enclined to any vertue / thou shalt do thy diligence to entreteyn him and to abauce him therein. Thou shalt also knowe that in the men children there reyneth commonly other synnes then do in the daughters. In the daughters reyneth most pryde of beautye and of rayment : In the boys slooth dronkennesse / and harlottarye. So behoveth it that a good father / and mother consyder diligently to whate

thing theyze children are most enclined
to conduyte and warne theym thereyn.

The parentes ought also to be ware th-
at they be not to hard and rigorous vnto
theyre children to thintent they make the
not rebelles disobedient and fugitpues ad
then ryane they alwey vacabundes by the
cuntrey as many do. They shulde cause
theym to lerne an occupacion wherunto
they shuld haue most courage and apte in-
tent whiche shuld be lausfull without frau-
de and wherby they might honestly get
theyre expences in tyme coming. This sh-
ulde be doue in tyme bifoze they be gyven
to the scoles for we se comonly that cl-
kes will put theym silbes to no craft but
become men of warre. And althjough that
thou be riche thou shalt alweyes make thi
children to lerne an honest and lausfull oc-
cupacion. for in so doyng they occupye the
tyme of youth well and kepe theim silbes
from dꝛonkēnesse hasarding and fighting/
and from other mischevous busynesse.
And if by ony chaunce they come to po-
vertye it is good that they can some craft
wherby they may get theyze byeed. And
if it happon not vnto theym yet shall they

alweyes do sum w hate that they thereby
may the better helpe the poze for after the
scripture none may be ybell. For labour
is a penaunce enioyned vnto all the wor-
lde / not of man but of god / after that Adā
had sinned. And he that laboureth not sh-
uld not eate after the scripture. Moreover
at the festfull dayes thou shalt bring the
children to the churche to here the sermon
And when they shalbe comen home thou
shalt exhort theym w hate they have kept yn
memozy of the sermon. Then shalt thou
admonest theym to lyve well and to put
all theyre hope and trust in God rather to
dye then to do eny thing that is agens the
will of god.

Thou shalt also teche theym the chri-
sten faith after the maner aboue declared /
exhorting them to patience / charite and ho-
pe in god. And principally thou shalt ler-
ne theym the contentes of the prayer of ou-
re saviour Christ called the Vater noster /
and that in theyre moder tongue / that ys
to sey / howe they haue an other father in
heben of w home they must loke for all go-
odnesse and without w home one can ha-
ue no goodnesse. And howe that we may

Ad. 1.

Gene. 3

2. Testa. 3

seke nothing in al this life/in all oure woꝝ
kes and in all oure ententes but the honoꝝ
ur of this hevenly father. And howe they
must desire that this father wolde gover
ne all that we do oꝝ desire. And howe th
at we must submyt all to his holy will.
And howe that his will can be but good/
and helthfull. Finally howe that aboute
all woꝝldly thinges they be myndfull of
the contentes of this prayer / and set most
by it of all oꝝer prayers. And soꝝ to do
this the better ti, on shal kepe theym from
reding of all wilde stoꝝyes / of batailles / of
love / and other fables. Thou shalt bye
theym holisome boke as is the holy Gos
pell / the epistles of the holy appostles: ye
and in conclaſion both the newe and olde
testament / that is to sey the hole bible yn
langage that they may vnderstand / and al
so this pꝛesent boke. And thus thou shalt
do to thintent that thy children may accu
stume and lerne theym selues in the holy
diuine scripture and drinke of the swete
fountaigne whiche is descended from hebe
And by suche meanes mayst thou poore
out good water when they shalbe old.
For if thou be carefull eꝝd doest grete la

boure to get thy children theyze bodely expences as thou art boude howe moche more art thou bounde to get theym there spiritual expences of theyze soule whiche is made after the similitude and image of god And the moze that the soule is worthyer then the body / the moze gretter care must thou take to lerne him his helth.

But whate meete is better to nourish the soule then that of the gospell and of the holy scripture the whiche onely is the nutriment of the soule. Thou hast kept the body of thy childe from fyre & water whē he was yong : Whye wilt thou not nowe also kepe his soule from perill. It were moche better to be carefull in this mater. then to runne to Rome or to saint James or elles where on pilgremage.

Jaco.

For (as I haue seyde) all this is infidelitie. for thou hast the helpe of God as xpy at home as els where and ift thou pray him with a stedfast fayth nothyng doutyng. As saith saint James. And if thou fynd not God yn thy hert thou shalt fynd him no where. The parentes can do no gretter service to God / then to teache and lerne well theyze children.

M.ij.

For herin lyeth grete vertue. Whereby may
one please god singularly. Ye parentes al-
so be ware that ye geve not to moche mo-
ney to your childzen. And that that ye ge-
ve theym take hede howe they spende it
and wheruppon. And when they brynge
eny thing home that is not yours / or yf
that they report any newes of detraction/
ye must sharply reprove them. And whē
thou wilt do any almesse bifoze thy hou-
se thou shalt do it by thy childrē to thintēt
that they may lerne to serue the pooze.
And when they have stryded the one age-
inst the other thou shalt cause theym to co-
me forth in the evening to axe the one the
other mercy and forgiveness. And likewi-
se shall they do whē they haue offended or
angred theyze parentes. Thou must be
well ware that thy childe growe not vp
into paxtinacite/rebellion / or incredulyte:
And that he be no fighter nor stryver. and
when thou herest thy child swere / curse/
stryve/fight / lye or speke eny faule wordes
or sing eny rybaud songes thou shalt re-
prove him sharply. The parentes shall al-
weyes laboure that theyze children shall
rather feare theym for love and reverence

then for punishment and feare. For children that obey vnto theyre parentes for feare of beting they feare theym no lenger then the stripes and beting endureth. As all they that serue god for feare of peynes they serue him no longer then the peynes or tribulation endureth. And after that they be deliuered they retourne ageyn to their old synnes. But the children that feare theyre parentes by dilection abide alweyes obedient by that same dilection. The parentes must be well waze that they stryue not the one ageinst the other / that they sweare not and that they speke none inordinate or dishonest wordes / principally bfore theyre children / for when they lerne eny unhappynesse in youthe they shall with grete difficultie leue it in their age.

We may neuer shewe your self sorrowfull / waile nor make compleynt bfore your children for losse of erthly goodes or because ye haue not good gaires. For when they here you plaine for suche thinges they get a desire and a love of tempozall thinges so that they take pleasure in nothing els but in tempozall richesse / and haue sorrowe of nothing but for the losse of suche

things for they lerne it of theyze parentes
The childe foloweth nothing so moche as
that whiche he seeth his father mother and
other frendes do.

Finally thou must marke verey diligently
whether they haue desire or will
to be maryed at the state of mariage or not
And as ye perceiue it so must you incontynent
helpe theym and care for theym that
at they may make a good mariage. As
Abraham was carefull for his sonne Isaac
And forbicause that the parentes be many
tymes not carefull in suche case it comyth
to passe that so fewe come chaste to the state
of maryage that theyze children be often
deceyved and that they haue shame disho-
nour and sorowe of theyze children. And
this is most the faute of the parentes whiche
be more carefull for the bodys of thei-
re children then for theyze soules. And
therfore they will in no wise that theyze
children be poore but scke rather to mary
theym richely then helthfully and are more
for temporall goodes then after vertue
good maners and goodes spirituall. And
for to make theym haue good tymes they
make theym many tymes pyles or relys

gious. And so for to provide theym of the
case of theyre bodies they are oftymes cau-
se of the everlastyng payne of theyre sou-
les. For none ought to be brought in vn-
to the state of prythod / except he be first
chosen to some office in the congregacyon
and that bycause that we mought se wha-
te lyfe that he ledith. This thyng compley-
neth saint Austyne in the boke of his con-
fessions in the secunde Chaptre / that hys
parentes were not carefull for him in this
mater.

Of the lyfe of the comune
Cytizens or houshol-
ders. Chaptre.
xxiiij.

In all the worlde there is not a
more Christen life / nether more
accozdaunt vnto the Gospell/
then is the life of comune Ci-
teins or housholders whiche by the labo-
ur of theyre hondes & in the swette of they-
re visage get theyre brede & expences. for
saint Paule reioyseth that he gayned his
brede in the labour of his hondes. And he
rebuketh the idell widowes that ronne a-
bout pleying from house to house.

r. Cella
and. 4

Wherfoze it were moche better among
the chriſten that euery one were ſet to ſome
occupation/and that we ſhulde not ſuffer
ſo many yong and ſtrong parſones to
begge theire bzebe/ but rather cauſe them
to lerne ſome occupation. And if that all
yong preſtes / monkes / and religious did
likewiſe it were nether ſinne nor ſhame.
wil thei be better then ſaint Paule was
the other appoſtles : we ſe nowe a dayes
Ca. r. that thei be forboden to worke whiche is
maniſeſtly appoſtaſie and againſt the chriſten
faith. It becometh none to forbid the
to labour although he were an angell of
heben / moche leſſe man: The monkes alſo
were wont to labour in olde tyme. It is
plaine that there be to many preſtes and re
ligious in the world by half. And ſeing
preſtes will not labour/then if all the wo
ld were preſtes who ſhulde labour the
erth : I can not tell whate holineſſe there
is now a dayes in the life of preſtes or mo
nkes aboute the life of the houlbondman.
The houlbondes life is betrer nowe after
the Goſpell then the life of a grete parte of
preſtes monkes or freres. For all preſtes
monkes and freres whiche haue none offi

that is necessary vnto the chřistente do
eate vnrightuously the goodes of the poo
re/and are called of Chřist in the Gospell/
murtherars and thebes.

But let vs shewe vnto the houshol
ders howe they shall liue holsomely. for
it behoveth that they also knowe howe
they shulde liue.

The housholdez shall first (whether
he be husbond/craftes man/ or marchaūt)
kepe the rule that God hath given in the
gospell / that is to sey that in all his mar
chaundise and in all his businesse he do to
an other as he wolde be done vnto not se
king his owne proufit to the hurt or dam
mage of an other. He shall never dispreyse
his neighbours goodnesse but wishe him
as moche good as he wolde haue him selfe
Thus commaundeth vs saint Paule that
none oppresse or disceyve his brother in a
ny maner bicause the lord god is vengear
of all suche. for we be all bretheren and me
bres of one body. Therfore thou shalt be
ware to stryve and to mooue eny maner of
dissention with thy neighbour be he riche
or pooze/noble or ignoble. for we be all li
ke nobill bifoze God/ bicause we haue all

John. 10

Mat. 7

1. Tessa. 4

Gal. 3. togyther one father. For saint Paule sa-
 ieth ye are all one in Christ. And therfore
 shall none dispise the pooze / nor cast hye
 pobertye in his teth / but shall socoure him
 w:th his goodes and comfort him alwe-
 yes in his po bertye. If thy neyghbour
 oz chzisten bzother be like and pooze thou
 shalt oft go to him and comfort him / distri-
 buting to him of thy goodes accordyng to
 thy power. Thou shalt be redy to seze
 him and to gyve thy life for him / as saith
 saint Iohn: Hereby knowe we the love
 because he hath giuen his life for vs. And
 we ought also to gyve oure lyues for ou-
 re bzetheren. And if thou haue nothing to
 gyve vnto him / thou shalt gyve knowle-
 ge therof vnto theim that haue / and shalt
 exhort theym to socoure this poze parson.
 Wifozetymes it was accustomed to gyve
 knowlege to the pastoz oz curate of the ch-
 urche whiche did socoure the pooze w:th
 the treasure of the church / wherof was
 made mencyon in the life of saint Lauren-
 ce & of saint Gregozy / as whē there was no
 moze the bissnop toke the chalices & the oth-
 er vessels of gold & silver / brake the & dist-
 ributed the pze therof vnto the poze: The

c. Iohn. 3

the Bishoppes also were wont to warne the
Cytizens that they shuld geve them know-
ledge when any were diseased or syke.
But now (God amend it) it is all other
wise the Bishoppes take care of no suche
things/the treasure of the church is spent
in building of ymagines / in founding of gre-
at prebendes/in building of tabernacles/in
costly auter tables/and suche superfluous
prodigalite. And thus are the poore mem-
bers of Christ deprived of that that is the
upper tye neth. A world blind and Idola-
trous. The poore were not wont by fore-
time to axe almesse: For they that were
stronge were compelled to laboure / and
the old ymptent poore widowes and or-
phanes were kept and susteyned of the tre-
asure of the church whiche they called the tre-
asure of the church/as teacheth. S. Pau-
le wryting vnto the Corinthians councey-
ling theym to assemble a treasure for the
poore. This was also institute of thap-
piles to thintent that the infideles that we-
re conuersant among the Christen shuld
not mocke the Christen when they sawe
theym haue discaie saying that there was
no Charyte among the Christen / bycause

1. Cor. 16

they did not socoure the one the other:ther
fore they axed none almeste at that tyme.
It were also good now at this day that
we shuld not suffer theym that be yong
strong parsones abill to get theyre living
to axe almeste. for the worlde is full of su-
che idell people.

Mat. 14

Dure lozde both now at this day the
sillf same miracles that he did when he fed
suche a grette nombze of people with .v. lo-
ves and .ij. fisses/albeit that by oure un-
kindnesse we regard it not. for there are fy-
ve parties of the people in the worlde/and
one parte of the same. v. partes nourish. je-
th and kepeth the other. iiii.

The first partye be prestes/monkes/
chanons/freres and clerkes. They get no-
thing but spende all.

The secunde are the lozdes/commeys-
lours/governours of contreys/and other
ryche people that lyve of theyre rentes.

The thirde be attyncent people/impos-
tent and children.

The. iiii. be men of warre the bes/mur-
therars/ruffiens/comon wyemen and bau-
des. All these get nothing but spende all.

The. v. be comon Cytellins/artificers

and husbandmē that by theyze labour get
theyze owne expences and also theyz expences
of the other. iij. partes. And so it behove-
th that one parson must nourish the fyve.
If it were not that god provideth meruey-
ously for oure necessite howe shulde it be
possible? For this cause have I said that
the life of Cytilins/ housholders/ and hu-
sbandmen is molte holsofne after the gos-
pell. It behoveth alweyes that the hous-
holder come in socoure vnto his neighbour
and that he serue him and comfort him as
I have seid bifoze by charite. For we be
all bzytheren togyther and members of o-
ne body. And therfore shall the good chri-
sten be as sozpy of the hurt of his neyghbo-
r as of his owne. As saith saint Paule.
Reioyse you with theym that be ioyfull/
wepe with theym that wepe.

And if thou knowe that thy neygh-
bour is of evell life/ and that he give evill
example vnto other/ God commaundeth
the in the Gospell that first thou shalt war-
n him bytvene him and the alone swete-
ly praying him that he will amend hym.
And if he here the and obey vnto thy co-
unceyle (Jesus Christ saith that) thou

Ro. 12

Mat. 18

hast wonne thy brother. But if he will
not here the thou shalt call. ii. or. iii. friends
and shalt reprove him in theyr presence.
And if he will not yet seey thou shalt
tell it (saith Christ) unto the congregation
that he may be openly reprovved. And
yf he yet abide obstynate not wyllyng to
amend hym then shalt thou take hym for
an hethen and publique synnar. This is
the brotherly reprehension the whiche Christ
hath learned vs in the gospel. Some
man wold say if I shulde do thus to my
christen brother he woulde be angry wth
me and fight with me. I tell the to a boye
de that thou shalt be ware to warne hym
dispitefully or in mocking him. But thou
shalt pray him swetely and brotherly shew-
ing him howe that a christen shulde ly-
ue. And if of adventure he slewe the in su-
che a case thou shuldest dye for the trouthe
as did saint John baptist / & so were thou
goddes martyr for god is the trouthe. The
householder shal laude & rendre graces not
onely bicause that he is descended from an
highe riche or noble linage: but also bicause
that he hath made him to be bozne in su-
che astate that he is fayne to get his brede

Mat. 14
John. 14

With his labour. For that is the life of
berey chustien. But he shall not put hys
trust therein at tall as though he were ther
foze better then an other. for albeit that yn
this mater he kepe the commaundement of
God : It ys possyble that he keepyth yt
not yn other thynges / wherfoze we must
alwyses be verey studypous to abide in hu
mylite.

God myght nouzisse vs without oure
latoure as he nourished the .v. thousand
persones in the wildernesse and might ke-
pe vs well without hading so many occu-
paciōs in the world. But he hath so ordey-
ned it for to entreteyne & to make charyte
among the chustien / bicause that the one ha-
thynede of the socoure of the other / as the
baker of the bzeuer and likewise the bze-
uer of the baker and so of other occupaci-
ons, to thintent that we shulde so serue &
ayde the one the other by love / and that we
shulde not be idell. And therfoze shall
the housholder and ebery craftes man do
hys labour diligently and ioyfully yn to-
urning all his labour to the honoure of
God / beleving that in doing his businesse
by suche a good intencion he serbeth god &

that his labour please god and that by
Jesus Christ in whome he belebeth and
trusteth. All were it so that ye knowe th-
at ye shulde dye that day ye shall abide at
your labour surely beleving that your la-
boure is pleasaunt vnto god. Thou shalt
thinke that thou maist not do thy labour
for covetise / for to waxe riche / for to cate &
drinke delicatly or for to haue good tymes
For when thou labourest with sinche an-
intent thy labour is not acceptable to god /
but is grete offence. And if peradventure thou
waxe riche without care therfore thou shalt
thanke god / and vse it to his honoure
but thou shalt not labour principally to
be ryche. Whether shalt thou reioyse of thy
richesse. Whether if thou be pore thou shalt
not therfore be sorry / but shalt do thy labo-
ure truly recommending all to the will of
god that he make the poore or ryche after
that he knoweth to be helthfull vnto the.
Thou shalt not be a bzinger vp of newe
facyoned garnementes for hereby is the
people many tymes enduced vnto sinne &
vnto the losing of grete expences lost yn
waste. But thou maist say: If I will ha-
ue it, an other shall make it: and then am I

not fynder of the newe facyon. I tell the
ageyn that none shall make it / for if thou
woldest not make it nor none other / it wol
de abide vnmade well ynough. For thys
is not taught for one or .ij. but for all the
worlde.

Thou shalt not spende thy goodes
vnprouisably in making sumptuous bu
ildinges or bying of costy housholde for
vaine glozy or in making to precyous clo
thes / or in delicate metes or drynkes. For
all that thou doest thus spende outragio
usly / thou robbest it from god and fro the
poore. Thou maist not abuse thy goodes
as thou wilt: for god hath lent theym vn
to the for to vse theym in all reason / & for
to socoure the poore with theym: As tea
cheth saint Paule. Thou shalt clothe the
rate and drinke after the most resonabill co
stume of the cuntrey where thou dwellest
and after the maner of thynhabitantes the
re. For this mayst thou do after the Gos
pell. Thou maist never lye / sweare nor do
nothing that god hath defended for to get
temporall goodes. Thou shalt not count
at everyng howe moche money thou hast
gained, but howe moche thou hast prouisi-

led in goodnesse and vertue / and howe mo-
che goodnesse thou hast lost in that dayes
Iourney.

Thou shalt not vexe or greue by iusti-
ce or otherwise the poore that owe vnto the
for thou maist not do it without sinne.

Mat. 5 As Christ saith in the gospels. Resist not
(saith he) vnto the euill. But whoso-
euer smite the on the right cheeke tourne to
him the other. And he that will drawe the
parforce into right and take away from
the thy cote giue hi thy gowne also. And
he that constraineth the to go a myle with
him / go with him twaync. Giue to hym
that axeth the. And be not from hi that de-
sireth to borrowe of the. Also it is sayde
more in the same chapter: Love your ene-
mies do good to theym that hate you. for
if ye love the (saith he) that love you wha-
te grete thinge do you: do not the nether
even the same. Moreover Saint Paule
vnto the Romayns. Blisse theym that
Ro. 12 persecute you / Blisse theym / but curse
theym not. And ageyn: Peld not euill for
euill circumspectly byrnyng forth that ys
honell in the sight of all men / And if it be
possible as moche as is in you to lyue yn

peace with all men not revenging your
self my welbeloved / but give place unto
wrath. For it is w^{ri}ten : Come be the
vengeaunce / and I will rendre it sayeth
the lord God. And if thyne enemy be
hongry gyve him to cate. And if he be th^{ir}
ursty gyve him drinke. Be not overcome
with evill / but overcome the evill wyth
good. Saint Petre saith also. Idone shall
p^{er}elde evill for evill nor curse for curse.

Hebre. 12

1. Pe.

These wordes and other lyke seme to
meane (ye they will) that the good Chri-
sten shall not defende theym selfe by iusti-
ce in no maner for eny maner wrong that
they suffer of the evill but shuld recomend
all vnto the good will of God / whych
shall defende theym and rule all thynges
for the best / and more holisomely and ry-
ghtuously then all the iudges of the wor-
lde. But of this mater will we speke
in the Chaptre of two maner governe-
mentes.

Thou shalt oftymes lift vp thy harte
and thought to God as thou doest thy
laboure / and shalt sey to hym a short
prayer / doynge thy busynesse wyth a
good wyl / and wyth a ioyfull hart.

Gene. 3
Phi. 4

oz god hath enioyned the that labour p
paradise in Adam for a penance. We al
weyes ioyfull in the lord / and mery wyth
thy wife seruautes and manye. Herafter
wil we tell how the housholder shall liue
with his seruautes / and how he shall be
obedient vnto hys prince in paying hys
taxes fyenes subsidies oz suche other sem
blable demaundes.

Howe the ryche people shuld lyue / an
infozmacyon and teaching af
ter the Gospell. Chap
tre. xxv.

HE that is riche and libeth of his
rentes ought first to knowe th
at he may not vse nor spend his
goodes as he will: for he is but
a kepar and a dispensatour thezof. For
god hath not given the that richesse for to
spende it ontragiously in mete and drinke
oz in costly bildinges and pompous clothi
ges for vaine glozy oz to hasard it at dyse
and at other gamingg. But thy goodes
belong as well vnto the poore as vnto the
For God hath sent the rycheesse ynto the
worlde as well for the poore as for the ry
che. For they must lyue all as well the one

as the other.

The riche be none other thing but dispensatours and distributors of the goodes of God / as the lordes of this worlde have theyre dispensatours. And therfore when thou spendest thy goodes outrageously in etyng and drynking and other excelle thou shalt yelde accompt byfore god at the day of iudgement. For the riche man of whome speketh Christ in the gospel was dampned for none other thyng but bicause that he was not mercyfull and that he lyved evil of his rycheesse beyng an yll dispensatour. Wherfore it behobeth that every body be circumspect howe he spende. For all that folke spende so without necessity is robbed from the poore. for saint Paule saith: when we haue oure substance and wherewith to cover vs let vs be contented. Dure nature is content with litell. And they that live so in pleasure taking all theyre ease are not Christen. for they devour that which belongeth to the poore which are theyre brethren and members of one body. This let the paynyng do that vse such voluptuousnesse pleasure honour and worldly vanite bicause

Lu. 16

they haue no hope of a better life. The
chriſten ſhall not lobe his temporall goo-
des but ſhall uſe theym to miniſtre vnto
his neceſſities and vnto his neyghbours
euer giuing thankes vnto God to who-
me all belongeth. And the richer that thou
art the more care ſhalt thou take / for to
the is giuen more to keepe then vnto many
other. The richelles be not euill / for Abra-
ham Iſaac Iacob Job and David were
ryche but euill vſing of richelle is euill.

Ma. 5.

Of ſuche riche ſpeaketh Saint James yn
this maner: Go to ye riche wepe ye way-
ling vppon your miſerpes / whiche ſhall co-
me vppon you. And Chriſt in the goſpell:

Lu. 6.

wo be to you riche that haue here youre
conſolation. And in an other place: Trus-
ly ſaith he) I tell you that the riche ſhal
with difficultye entre into the kingdome
of heben: And I tell you agayn: It is mo-
ze eaſy for a camell to paſſe thozow the yre
of a nedell then a ryche man into the king-
dome of heben.

Mat. 19.

Therefore let the riche take heede theyr
richelle be not theire euerlaſting life: & that
they haue not an other thig after their deeth
As had the ryche of w home ſpeaketh oure

sauiour in the gospel saying / A mā was
 riche & was cloied with purple & silke &
 did eate & drinke daily costly meates & dri-
 kes: And there was a certeyn begger called
 Lazarus lyng at his gate full of sores desir-
 yng to be fedde with the cromes that fell
 from the bourde of the ryche / but the dogs
 came and likked his sores. It happe-
 ned that the begger dyed and was borne
 with angels into the bosom of Abraham /
 the riche also dyed and was buryed in hell
 And lyfing vp his vices when he was in
 his tormentes he sawe Abraham a ferre
 ofand Lazarus in his bosom / and he cry-
 ed and sayed: father Abraham haue me-
 cy on me and send Lazarus that he may
 put the ende of his finger into the water to
 cole my tongue for I am tormeted in this
 flammur. And Abraham said vnto him / So
 ne remembre that thou hast receyved thy
 goodes in thy life and Lazarus e vill ther-
 fore he hath nowe consolacion And thou art
 tormeted. Thus gyveth God many ty-
 mes to theym that shall not be heyres of
 the euerlastyng life the riche &c and prospe-
 rite of this worlde / and payeth theym ther
 with.

Therefore shall not the riche be proude of his riches: but shalbe alweyes in care feazing lest god shuld paye him in this worlde and that he shall haue noue other

. Tim. 6. thyng.

Therefore saith saint Paule vnto Timothee: Commaunde (saith he) vnto the riche of this worlde that they be not proude mynded and that they trust not in vncerteyn riches but in the liuing god which giueth vs all thinges abundauntly to vse, to do well, to be made rich yn good woorkes, to be made redy to distribute that they may willingly haue feloweship in those thinges bidding to theym first a good foundation in tyme coming that they may set hond on the everlasting life. And a lytell bifoze: They (saith he) that will be riche fall oftymes in temptation and in the snare of the deuell / and into many vnprocurable and noyous desires the which turne a man into destruction and perdition: for the rote of all euill is covytize the which while some folkes desired they did erre from the faith and wrapped them selues into many sorowes. And many other places there are in the holy scripture the whiche

the shulde strongly feare the riche and ge
be grete consolacion vnto the poore. for let
all the riche knowe that when they socou
re not the poore with theyr richesse they do
as grete sinne as though they robbed eny
body.

For god hath not giuen theym the ri
chesse for to boist & bragge therewith and to
make grete chere nether to make theym sil
bes lordes but to thintent that they shuld
be seruauntes of all the worlde / & to helpe
all poore parsones / as are poore virgins / or
yong wyfē at the state of marriage to thim
tent they come not to dishonour / & the po
ore yong people to lerne an occupaciō: And
so to giue lend and socoure one an other.
And thus teacheth vs saint John where
he saith he that hath the richesse of this
worlde & seeth his brother haue neede & shi
teth vpon his hert against him / that is to sey
hath no pytie of him / howe is the love of
god in him? As though he wold saye he th
at seeth his brother haue neede and helpeth
him not / it is not possible that the charyte
and love of god shuld be in him. Likewise
saith saint Paule: Forget not hospitalite
(that is to sey to logge & helpe the poore)

1. John. 3

Hebze. 13

for some therby haue receiued aungels in-
to theyre houses without knowing the-
rof. And therfore shalt thou not be affa-
med sometime to call the pooze out of the
stretes/and to giue them to eate and drin-
ke. For it is the counceyle of oure sauiour
Christ in the gospell w here he forbiddeth
to byd the riche to the fest whiche may ren-
dre it to vs ageyn. But when thou ma-
kest a fest (saith he) call the pooze the we-
ke/the lame/the blynde /and thou shalt be
happye:for they may not rendre it to the a-
geyn:it shall be yolden to the ageyn in the
geyn rising of the rightuous.

But some man wolde nowe say: It
is myn owne I haue gayned it rightou-
sly: whye may I not vse it at my will?
I ans were the that is not true that thou
hast gained it/ but God hath sent it the he
hath not made the lord of it / nor will not
that thou vse it at thy pleasure. Thou
art but onely a dispensatour / for to distri-
bute it and to vse it after the counceyll of
the Gospell and of the holy scripture/that
is that thou shalt vse it without eny man-
ner of outrage in thy house and out of thy
ne house to all pooze people as thou shalt

see neede. For that that thou spendest
other wyse / thou robbest from God and
from the poore whiche are the membres of
Jesus Christ. And if thou do them any
good thou doest it to the parson of Jesus
Christ. for it is seyde in the Gospel : All
that ye do to one of my lest bretheren ye do
to me. Therefore he that doth good vnto
the poore he doth it to Christ. And he that
doeth evill vnto the poore / he doeth it to
Christ. Thou canst not employ thy mo-
ney and almesse so well uppon no thyng
in the worlde as on the poore. For the ho-
ly scripture commaundeth not to gyve it
any where els. Pure savioure Christ shal
not pseyse the at the day of iudgement for
one other cause but that thou halt holpe
the poore in gyving them mete and drink
and clothing in vylit-ing them / and in
gyving to them of thy goodes when they
were syke. Even as for none other
thyng shalt thou be reproved but for for-
getting of the poore. wherfore thou arte
not bounde to make to be song many ma-
sses and obytes / to edyfyfe chaunteryes /
pappelles / churches or aultres or to give
offerings to saintes or candels of waxe / for

Mat. 25

of all this shall ye yelde none accompt th-
ough ye haue lest it vndone. For the holy
scripture maketh no mention of those thin-
ges. They are rather invented by the co-
uctous mynde of men then otherwise.

**Chryso-
stome**

As saith saint Iohn Chrysostome: wilt
thou edifie the house of God: so giue vn-
to the poore wherof they may lyde & thou
hast edified a resonable house to God. for
men dwelle in bildinges but god dwelleth
in holy men and in men of good life. Also

**Ihero-
me**

saint Iherome wyting to one called Ce-
lautia: when thou givest socouring honde
vnto the poore / when thou comest in so-
coure to a man in his necessities, when thou
settest hi that erreth into the right way
thou hast bilt a plesant temple to god. for
the hertes of the holy parsones be called
the temple of god / the whiche whosoever do
violat / god will dystrope him.

1. Cor. 3

Wherfoze ye riche people haue ye alwe-
yes mynde on the poore. And se that ye lo-
be better to bestowe your almesse wher
ye are sure that it is acceptable vnto god
& also wher god hath commaunded you
to do them rather then there wher as ye
knowe not whether ye do well or evill as

th^e making of ymages chappelles pilgrima
ges obites and other mannes inuency ons
wher y the poze be now e a dayes misera-
bly robbed & vnkindly pilled by thē that
shulde ayde & helpe theym if they did not
serche moze theyze owne pꝛouffit then the
pꝛouffit and honour of god.

¶ Of two maner Regimentes/
oz governaunces / goostly
and secular oz woꝛl-
dly. Chaptre.

xxvi.

First we must diligently serche
out the right and secular power/
swerde/and governement to this
tent that none doubt whether it
be of the ordinaunce of God oz not. The
wordes wherby we knowe that the secu-
lar power is institute of god be these of saint
paul vnto the Romayns wher he saie-
th: Every soule shall be subiect vnto the
highe powers / for there is no power but
of god. Then he that resisteth the power/
resisteth the ordinaunce of God. Agre-
e with saint Peter saith. We ye subiectes to
every humayne creature/be it vnto the kin-
ge as vnto the sovereyne / be it vnto the

Ro. 13.

1. Pe. 2

Gene. 9

Exo. 21

Mat. 23

hede rulers as by him sent for vengeaunce
vnto the offenders but for preyse to them
that be good. Whosoever the right of the se
ruler power & of the ciuile iustice hath bin
fro the begining of the world. for whē Ca
in had slayne his brother Abel / he feared
moche that he shuld be kild ageyn. Like
wise after the floude god confirmed it again
saying whosoever shede mānes bloud his
bloude shalbe shed ageyn. The same ryght
was confirmed again in the lawe of Moyses
where he sayde in Exodo: whosoever stri
ke a man willing to kill him, shall dye of deeth
And ageyn if any with dede ad vised iying
in a wayte kill his neighbour thou shalt
drawe him out of my house / and that he
dye. And in the same lawe it was commaū
ded to take awaye life for life / yie for yie/
tothe for tothe hand for hand wōnde for
wounde / & so of other. Likewise hath our
savioure Christ in the gospell confirmed
it saying to saint Petre in the garden of
Olivete: he that streketh with the sword
with the swerde shall perishe. Then is it
all certeyn & manifest that it is the will of
god that there shulde be a swerd a iustice
tēporall for the punyction of the evill & cō

forbaciō of the good & for the terterning of
 the publique peace chailien & comune bō-
 therly to be. ¶ Secondly it semeth to be mo-
 che cōtrary hereto / that w^hiche Chritt sa-
 ieth in the gospell in this maner : We haue
 herde w^hate haty byn sayed : An yie for an
 yie a toth for a toth : but I sey vnto you /
 ye shall not resist euill. But whosoeuer
 strike the on the right cheke tounne to him
 the other. And to him that will go to lawe
 with the by force & take awy thy core / gy-
 ue to him also thy gowne. And he that
 will conskryue the to go a myle with him
 go with him twayne. And a litell after :
 Love your enemyes say well of the that
 curse you do good to theym that persecu-
 te you with hatred / praye for theym that
 hurt you & persecute you. And over & be-
 sides this there are yet many places in the
 holy scripture forbidding all maner of vē-
 geaunce. As in saint Paule vnto the Ro-
 mayns. Saint Ictre in his first epistle /
 and in many other places. Wherfore it se-
 meth that the sword of iustice shuld be for-
 bodē in the new testamēt emōg the christē.

Mat. 5

Ro. 12
 1. Pe. 3.
 and. 3.

¶ Then thirdly for to vnderstand thys
 well we must fyrst knowe that the-

re are two sortes of people in the worlde.
The first belong vnto the kingdome of
god. The other to the kingdome of the
worlde. They that belong vnto the king-
dome of God be all true faythfull people
in Iesus Christ and vnder him.

For Christ is king and lord in the king-
dome of God / As teacheth vs the secunde
Psalme and also all the olde and newe te-
stament. He came also in to the worlde to be
gyn and to lest vp the kingdome of god in
the worlde. Therefore saide he to Pilate:
My kingdome is not of this worlde.

John. 18 And whosoever is of the trouth hereth
my voice. And in saint Marke sayeth he

Mar. 1. that the tyme is fulfilled and the kingdo-
me of God shall approche. And in Saynt

Mat. 16. Mathewe sayeth he. Seche first the king-
dome of God. He calleth the Gospell a gos-
pell of the kingdome of god / bycause the
Gospell teacheth / governeth and kepeth /
the same kingdome. Then they that are
stedfast in the faith & in the love of god yf
they obey vnto his cōmandemētes have
nought to do with the sword of iustice nor
of the secular power to make theym righ-
tuous.

And yf all the worlde

were true and verey Chriſten (that is to
ſey) veri ſcihfull there nede no governou
re king lord ſworde nor iuſtice. For wher
to ſhulde they ſarve ſeyng that all true
chriſte ſhulde hauē the holy goost whiche
governeth and teacheth theym to do no
wzonge/ to love all the wzold/ to ſuffre/
and endure the evell and iniurye of all the
wzold willingly and ioyfully/ yē alſo the
deth. And wher as all perſones are con-
ſent willingly to ſuffre wzong and iniu-
rye. And wher as there is none that doth
wzonge nor iniurye/ but wher as all per-
ſones do ryght/ there is no diſcord hatred
envie nor other diſcencion. And there ne-
deth no ryght nor punyſſyon.

Wherfoze it were i poſſible that the ſword
of iuſtice ſhuld haue ought to do among
the verey true chriſten ſeyng they do mo-
che moze of theym ſilves then eny man cā
commaunde theym oz then eny lawe or
wzoldly doctrine can teche theym. As
ſayth ſait Paule vnto Timoth. vnto the
ryghtuous there is no lawe ſette/ but vn-
to the vnyghtuous. And this is thus bi-
cauſe that the iugement and ryght of a ve-
rey true chriſten ſozdereth and auaunceth

1. Tim. 5,

more then all other ryghtes and lawes: for
it proceedeth from the holy goost whiche
possesseth and inhabiteth the hart of a be-
tey chyslen. But the vnrighuous do
ryght to no man: therfore they haue nede
of ryght and of lawes wherby they be tau-
ght and constreyned to do well. A good
tree nedeth not that one teche hym to bryn-
g forth good fruite: for his nature gyveth
it without ony teyng. Like wise are all
the verey true chyslen natured by the ho-
ly goost and faith that they do all thinges
well and as it aperceynerh more then any
man can commaunde theym by all the co-
maundementes in the worlde. And for
theym silues haue they no nede nether of
lawe nether of ryght.

But some mannyght are whye then
hath god gyvyn vnto man so many comma-
undementes yn the olde and newe testa-
ment? I answereth he. Saint Paule seith
as it is sayde byfore vnto the righuous
there is set no lawe: but to the vnrigh-
uous that is to seyn to theym that are not
yet true chyslen. And forbicause that none
is true and verey chyslen of good of natu-
re, but be all synners and evill: As wit

nesseth the prophete sayng: God hath lo=
ked from he ven vppon the childezen of me=
that he mought se if there be eny vnder=
standing or seching god. All are fallen and
are become abhominable there is none that
doeth good no not one. Therfore god re=
frefneth the malice of the people by the la=
we that they dare not accomplishe hit out=
wardly by worke and dede accordyng to
theyre evill wil.

Whereover saint Paule gyveth vnto
the lawe an other office / that is that it ler=
neth vs to knowe oure synnes / by the
whiche knowelege a man is made meke /
and yeldeth hym self to the faith / and
vnto the mercy and grace of god as is bi=
fore seyd.

fourthly all they that be not yet christen
belong vnto the kingdome of the worlde
and be vnder the lawe. In this nombze
are all the evill christen whiche seke nou=
ght elles but all worldly pleasure and are
called christen but they are not so.

Seyng then that there be so fewe good
Christen and so many evill people god
hath gyven vnto the same evill out of the
Christen astate and out of his kingdome

Plat. 3.
Rom. 3.

an other regyment and governaunce / and
hath put theym vnder the swerde that is
to sey vnder the secular poweꝝ and cyvill
cyght to thintent that they may not accō-
plishe theyre malice when they wolde As
a myschevous wyld beest is tyed with
chaynes and bondes that he may nether
bite noꝝ stryke after his nature albeit that
he wolde faine accōplishe his evel nature
whiche is not nedefull vnto a gentill tame
beest / foꝝ without the cheynes and without
bondes he doth noue e vill to no man.

If it were not thus (bicause that there be
many mo e vill persones yn the worlde the
good / ad that the good do not resist e vill)
the one wolde deuoure and put the other
to destruction / yn suche facyon that none
shulde be abill to kepe nether wise noꝝ chil-
dren nether yet be abill to maynteyn hym
self. And by suche meane shulde the worl-
de yn contynuaunce become wast ad with-
out inhabitauntes. Foꝝ this cause hath
god ordyned these .ii. governemētes. The
spirituall the whiche maketh chrysten and
good persones by the holy goſt vnder the
king of that kyngdome Ihesus chryſt. And
the secular governaunce the whiche con-

streyneth the ebell parsones to kepe out-
ward peace and to be tame ageynst theyre
will. Thus teacheth vs saint Paule / to
vnderstand the swerd and secular iustice
saying the pynces are not to be feared to
theym that be good but vnto theym that
be ebill.

Rom. xij

Shewe if any man wold governe the
worlde (that is to sey the ebill) only after
the gospel and cause to cease all worldly
lawe and iustice saying that they are bap-
tised and chrisen to whome the swerde
of iustice nedeth not. Vnto theym may be
answered. It is of a truth that the true
chrisen haue no nede of ryght nor of the
swerde for theyre iustifying. But do your
dyligence to fulfill the worlde with true
chrisen before that you governe theym
chrisenly and after the gospel whiche shal
be verey hard for you to do. For the worl-
de is all gyven to synne and scarcely can
they abide good chrisen. They are not all
chrisen that are baptised and called chri-
sten. Therefore it is not possible vnto the
worlde to obserue and kepe a common chri-
sten governaunce/namely also yn the mid-
des of a grete comonte/for the ebill are al-

weys moze yn nombze then the good feith
full. For this cause to governe a cuntrey
after the gospel without the swerde of iu
stice is as though a man wolde put togy
ther yn a stable, iheres wol ves Lyons she
pe and other lyke/ and to suffice all these
bestes to be conuersaunt togyther the one
with the other/ howe long I pray you
shuld they haue peace to gyther the one
with the other: We howe long shuld the
pooze shepe lyve, we therfoze must nedes
haue here bothe these governementes.

The spiritual or euangelijs all because
it iustifieth and bryngeth helth. The other
because it entreteyneth and holdeth peace
The one is not sufficient in the worlde
without the other. For without the spiri
tuall governement of Iesus christ can no
ne be saved nor iustified bifoze god by the
worlde regyment. So may ye perceyve
that the rule or governemēt of christ hath
not lordship over all persones. For the
true christe be alweys lesse yn nombze and
be yn the middes among the not christen/
as a rose among the thornes. Then where
as the worlde governaunce reyneth
very where alone/there can be none other

thig but pocrpsye. For without habing
the holy goost yn the hert can none be ma
de ryghtuous nor saved. Lyke w^{ys}e whe
re the spirituall governaunce reyneth eve
ry where alone there is perver^site unbry
deled and unbound redy for to accōplish
all malice for the worlde cā not understōd
the spirituall governaunce bicause that it
fyghteth onely by the swerde of the spy^{ri}
te whiche is the worde of god. And vseth
none other swerde. shewe seest thou well
whate the wordes of onre savioure chryst
meane (whiche we haue recyted bifoze) w
here he sayeth that the chryste shall drawe
nomā yn to iustice/and that they shall not
resist evill. He speketh that onely of hy
dere chryste/the whiche alone take it ynto
theyre hartes and also do it alone for so are
they enclyned and disposed by vertue of the
holy goost workig yn theyre hartes that
they do harme to nomā but suffer willigli
evill & wrong of every mā. Then if all
the worlde were suche chryste all persones
wolde kepe egally this peassible cōman
demētes/& all thing wold they do accor
dig therunto. But now because they be not
chrysten the word of god entrech not ynto

theyze hertes/ noz they do not according
ther vnto and therfore they apperteyne
vnto the other secular governaunce wher
by the not chryſten be conſtreyned to kepe
peace outwardly/ and to do none evil.

For this cauſe hath not Jeſus chriſt hoz
ne the ſwerde noz ordained it yn hys ſpiri-
tuall kingdome/ for he is king ower all the
true chryſten/ ad governeth without ſwer-
de and without ony outward lawe onely
by the holy gook wozking inwardly yn
the hert of man. And albeit that god hath
orde ad the ſeculer ſwerde for the corre-
ction of the evil/ yet he hath not vſed it/
for it belongeth not vnto hys kingdome/
yn the whiche kingdome theze are none
but ſuche as be good ad iuſt. And for this
cauſe mought not dauid bilde the temple
of god bicauſe he had ſhed moche blode ad
vſed the ſwerde/ not that he had done
evil oz vnryghtuousneſſe/ but bicauſe he
myght not yn this thing be a figure of
Chriſt whiche ſhuld haue a kingdome pea-
ſible and without ſwerde. But god com-
maunded to ſolomon whiche had a peaſi-
ble kingdome to bilde the temple/ for Sa-
lomon is as moche to ſaye as peaſible by

Ephe. 5.

the whiche kingdome of the verey Salo-
mon Iesu chyst mought be figured and
signified. Moreover yn all the edificatiō
of the temple of god was never herd stro-
ke of Iron / noz of hamer / noz of Axe / noz
of none other lyke thing as it is wryten yn
the therd boke of kinges yn the. vi. chap-
tre. All these thynges here signified that
Iesus Chyst shulde haue yn his kingdo-
me a people willing to scrve hym without
constreynt without commaundementes
without swerde. This was also bifoze
prophelled by Esaie saying: They shall
not hurt and shall not sle yn all my holy
mountaigne. Also yn his secunde chapitre
They shall tourne theyze swordes ynto
cultres and theyze speeres ynto sythes.
The one shall not lyst vp a swerde agēst
the other and they shalbe no more exerce-
sed yn the warre. These wordes here and
other lyke be not sayed of al persones that
beze the name of Iesus chyst but oneli of
theym that beze bothe the name and the
spyte of chyst / that is to sey of all true chri-
ste the whiche willingly do ryght the one
to the other.

Nowe myght one demaunde: Seyng

king.
6.

Esa. 11

Rom. 13.

1. Pe. 2

that the true christen haue no neede of the
swerde nor of the secular ryght for theyre
owne ryghtuousnesse then why teacheth
saynt Paule that ebery soule shalbe sub-
iect vnto the hygher powers: And yke-
wyle saint Peter that the christen shall be
subiectes vnto enery humayne creature
I answere the that I haue taught bifoze
that the christe among theym liues & they
among the other haue nought to do with
the swerde nor with the lawe for that is
to theym nether needfull nor profitable.
Alweys forbicause that the true christe ly-
beth not vppon the erth for hys owne
proufit but for the profit of hys neygh-
bour. He doth by the nature of the holy
gost that wherso hys neybour hath neede
And bicause that the swerde ys a thing
verey necessary for all the worlde/ for to
kepe peace and concorde/ for to punyssh
the offenders and to refrayne theyre mali-
ce. Therfoze the verey christen yeldeth
hym self willingly vnder the governaun-
te of the swerde & tēporall iustice/ he pay-
eth tailles he honoureth the puyssaunce and
worldly hyghnesse/ he ser veth he helpeth
he doth all that ever he mape to thintent

that the same puissance may prosper be
 kept yn honour & feared. Albeit that the
 same puissance to hym is nether nedefull
 nor profitable. And forbicaule he thinketh
 alweys whate thing is proufable vnto
 hys neygntour that both he / As techeth
 saint Paule vnto the Corinthiens. Su-
 che a service is the worke of a chris-
 te and bryngeth alweys grete proufit ynto the
 worlde. And if he shulde not do so he we-
 re no chris-
 te / but shulde synne agens the
 rule of charite / for he shuld gyve evill ex-
 ample vnto other that they shuld not ho-
 noure the temporall puissance but shulde
 dispyse it: Albeit that it shuld be alweys
 to theym verey necessary and profitable
 wherby shulde come grete dyspyling of
 the gospell. For suche dyspyling of the tem-
 porall puissance bryngeth dissention and
 maketh sensuall parsones profitable vn-
 to nothing:

The gospell maketh all true chris-
 te serua-
 ntes to all the worlde by the rule of cha-
 rite the whiche alweys yn theym silbes
 & by theym silbes be yn true lybertie & ha-
 uenede of nothing beyng suffised of theyr
 lord / and king Iesu Christ and of hys

Mat. 17.

governance yn theym. So lykwys
dyd Jesu chryst paye the trybute w^herun
to he was not bounde at tall to th^{is} t^het that
he shulde not dysp^ose the p^ouissance / and
that he wolde not gyve theym occasion to
be offended but gave theym ex^ople of obe
dience. As he hym self taught yn .v. chap^o

Math. 5.

ter of saynt Mathew. Where he seyth
that the chrysten shall not resist evill nor
sue any man at the law. He forbids
beth not to be subiect and to serve theym
that haue the swerde and secular p^ouissain
ce. But the lesse nede that thou hast vnto
it for thy self the more shalt thou confirme
thy self therunto. Thou shalt serve the
ryn theym whiche haue yet nede and are
not so stedfast yn theyr feith as thou art
ad that onely by charite suppo^oting theym
yn theyr ynfirmyte as Chryst hath sup
ported vs / and hath made hym self confor
mable vnto vs. For albe^{it} that by the
stedfastnesse of thy fayth and love that
thou hast vnto god thou hast no nede that
eny man shuld punyshe thyne enemy be
cause that thou wilt suffer wrong willing
ly for the love of Chryst. Thy neybour
hath alweys nede bicause he is yet feble

and therfore thou shalt helpe hym / to this
tent that he may haue peace and that his
enmye may be refrayned and let that he
hurt hym not: whiche can not be so done
if the temporall power be not had yn ho-
nour and feare. Oure saviour Christ say-
eth not thou shalt not serue or shalt not be
subiect vnto the temporall puissaunce but
he sayeth. Thou shalt not resist eyll. As
thought he wolde saye: Maynteyne thy
life so that thou be payent that thou ha-
ue no nede of the lawe of ryght nor of the
temporall puissaunce for to reuenge the.
But contrary wyse be profitable vnto the
weke / and feble multitude yn seruing
theym and helping theym by obeying the
temporall puissaunce. I wold that thou
shouldest be so worthy and nobill to haue
no nede of the secular ryght / but that that
ryght shulde haue nede of the to helpe to
maynteyn hyt.

Thus to vse the secular puissaunce shal-
de be a grete worke of charite wherby a
parson is gyuen hoelly to the service of
his neyghbour / and seketh not to defende
his owne life honour or goodes / but se-
keth meanes onely to be proufitable vnto

1. Cor. 14

hys neyghbour. As wryteth Saint Paul
le vnto the Corintyens sayng. Charyte
seeketh not that is hys owne & this shalt
thou not do of entent to rendre evil for e-
vill, but onely by charite for the cōservati-
on & defence of the comon christen cōcorde
& vnto the proufit of thy neybour not to
revenge thi self. For touching vnto thy
self thou abidest vppon the gospel. Thou
holdest & governeest after the worde of Je-
sus christ that is thy king. So that thou
wilt willingly tourne the other cheke bere
the blowe paciently & let thy mantell go
with thy cote if it touche but onely thine
owne busynesse. Thus may it well stonde
to gyther that thou be indifferently subiect
vnto both kyngdomes (that is) of god & of
the world: vnto the one ynwardly and
vnto the other outwardly. So that thou
dost suffer evil and wrong/ and dost al-
weys punyssh & reprove evil & wrong.
Thou dost not resist the evil/ & yet thou
dost alweys resist it for yn the one thou
considerest thy self & thine owne welth.
And yn the other thy neyghbour and hys
welth. Touching vnto the and vnto thy
welth/ thou holdest thy self and governeest

thy self after the gospell/ thou suffrest in-
turpe and lyke a true chysten doest not re-
sist the evill. Touching thy neyghbour/
e lya welth/ thou holdest a goveinest thy
self after the ordre of love & doest resist the
murpe whiche is done vnto hym/ whiche
the gospell doth not forbydde but rather
commaundeth it.

Many holy parsones haue vsed the sw-
ord after this maner syns the begynnyng
of the worlde. As it is wryten of Abrahā
howe he deliuered both the son of hys bro-
ther and slewe .iiij. kinges ad yet was A-
braham alweys an holy man. Also the

Gene. 14.

holy prophete Samuell slewe/ likewise
the king Agag. Lykewise Helias sle-

wethe false prophetes of the Idoll Ba-
el. In lyke maner dyd Moses/ Josue/ the
children of Isracil/ Sampson / David
and many other holy kinges vse the swer-
deas appereth yn the old testament yn
many places/ Some man myght now

1 king. 15

3 king. 18

saye. The olde testament is now
ended and hath no more place / wherfo-
re we can no more gyve suche ensam-
ples nor set them forth vnto the Chry-
sten. I answer the that is not trewe.

For saint Paule wytyeth yn hys first epi
 stle vnto the Corintheis. Dure fathers
 haue all eten one spirituall mete and haue
 all dronke one spirituall drynke: They
 drōke of the spirituall stōne that folowed
 theym/ truely the stōne was chryste. That
 is to sey they had the same spyte ad feith
 yn chryst that we haue for they beleved
 then that chryst was for to come to redeme
 theyme/as we beleue now that he is co-
 me and hath redemed vs. And so were
 they chrysten as well as we. Wherfore
 seyng that they thus vsed alweys the tē-
 porall swerde from the begynnyng of the
 worlde vnto the comyng of chryst for to
 depresse the outwarde malice of thoffen-
 ders/ likewise may alio the chrysten do vn
 to the ende of the worlde. For the tyme
 and outward chaunge make no differen-
 ce among the chrystia. The olde testament
 is nor so celled that we neede yn no maner
 wise to kepe it/ or that he doth eyll that
 obserbeth ebery part therof. But it is so
 ceased that yn some thinges and some ty-
 mes it is indifferēt/ and yn some thinges
 and some tyme it is of necessity to do it or
 to leue it.

It is not nowe nedefull to kepe it yn all
poyntes eny moze vnder payne of dampna
cion as it was then. But we must kepe it
onely there where brotherly love requy
reth it. As when saint Paule circumcised
his discipule Timothee whiche was not ne
defull vnto hym for hys helth: but he dyd
it to satisfie the mynde of the feble ad we
ke Iues whiche thought that he myght
not be saved without that he were circū
cised after the lawe of Moyses to thinke
that by that meane he myght drawe the
more of theym to the chrysten faith. The
olde testament as concernyng the comma
ndementes giben vnto Moyses is not
yet ceased nor shal not cease vnto the ende
of the worlde. It is of necessite. that a
te thou bounde to obserue and kepe vn
der payne of dampnacyon as they were
yn that tyme. As concernyng vnto they
re cerimonyes they are clerely ceased yn
Christ: so that if thou woldest circūcise
they self at this day & forbear suche mea
tes as were defended vnto the Iues to ea
te and to do other cerimonyes not habing
trust to deserve eny thing therby: it is to
the indifferant yn so doyng thou hast not
P i.

offended. But yf thou shalt come yn the
company of Jewes oz of other parsones
whiche reken that they can not be saved
oneles they shulde kepe suche ceremonys
es whome thou woldest sayne w ynn to
the chzisten faith and hast hope and lyke-
lyod yn the same there art thou bounde by
brotherly love whiche hurteth nomā but
servith euery man to kepe theyze ceremo-
nye with theym and to do as they do till
suche tyme as they may be better taught
to knowe that all theyze helthe dependith
vppon the faith and trust of Iesus chzist
and vppon hys merytes and deseruinges
and not yn these blynde ceremonies.

Foz charite regardeth not w hether
the thing be newe oz olde that
thou doest but onely the
vtilite and profit
of thy neigh-
bour.

Of governours/ Judges/ baylifes/
and other lyke an informa
cion after the gospels

Chapitre

xxvij.

The gospels is wyrtten for all parso
nes and for all estates of the worl
de. And there is none estate yn the
worlde but that he may fynde yn the gos
pel howe that he shulde lyve yf that he
will folowe it. Let none thynke that he is
not bound to lyve after the gospels tho
ugh he be never so greate a person/ be he
duke pryncce Emperour or poye. For god
hath commaunded that the gospels be pre
ached to euery creature that is to say to
all mankind. And for god there is no diffe
rence nether distinction whether thou be
a conon husband man or a governoure/
of a towne or of a cuntrey noble or igno
ble/ we haue all promysed at oure baptis
me the one as muche as the other. We haue
all taken one rule that is the teching of
the gospels after the whiche we must lede
and governe oure life. We may not
say/ let the monkes and prestes kepe it

for we haue all promised at oure baptisme
the one as moche as the other. Wherefore
when the lordes will lyue as they shuld
do after the gospell they must first obser-
ue and kepe. ij. thynges / that is to say me-
cy and iustice. And also that they knowe
when they must be mercifull and when
they must vse iustice.

Then wylt it behoueth that thyne in-
tent be to defende the ryghtuous and in-
nocent and so with the seculer ryght to co-
me yn ayde vnto the ryght of the gospell
reprobing and rebuking openly and wita-
hout ony fauour all vnrighthousnesse to
thynnet that the people may lyue frely vn-
der thi protection preserved from the ves-
m. therars and from all maner oppressio
and iniurie as ferre forth as it is possible
vnto the / when thou doest so thou art god-
des seruant. But it behoveth that thou
be well ware yn suche thynges to aduen-
ge thi self yn thy iugement and that thou
gyue no iugement nor sentence but onely
where thou knowest that thy iugement is
ryghtfull and that nether for hatred ma-
de nor fauour. And yet thou must do it
with as grete mercy & compassion & as ten

derly as thou woldest cut of a corrupte me
bre from thyne cōone body / whiche by the
malice of hys corruption if thou dydest let
hym alone wolde corrupt thy hole body.
It were also no hurte yn this mater to ke
pe the ordynance somtyme made by Theo
dosius Emperour whiche ordined that
none shulde be put to death bifoze that he
had byn. xxx. dayes yn pꝑsion to thintent
that yn the meane tyme he myght be well
aduyse to make answer. And to thintent
that the iuge shulde cause no man to dye
hastly and with out aduysement / but
that he mought haue tyme to kole hys en
chanffed courage.

And whē eny of the comynaltie shulde
happē to do eny evill by mysfortune age
inst ryght and iustice the whiche hath al
weys bifoze byn of good life & name / su
che a one may a iuge helpe ageinst the la
wes & procure hys deliveraunce without
synne. For if it be so that the lawe of Mo
ses had so grete discrecion that therby they
dyd not put theym to death whiche unwa
rely & by case of mysadventure had comit
ted murder ageynst theyre will. As it ys
wryten yn Deuterono. So that Moses

De
ne

had assigned fyre cittees vnto the whiche
they that had comytted homycyde by mis
fortune agaynst theyre will mought fle
for theyre safegard. Howe moche more
shulde we whiche are christe that is be af-
ter the gospel and love oure enemyes ha-
ue & kepe discretio & regard yn this mater

1.8 This I saye to thintent that the iuges
shall not thinke that they offende if they
helpe suche. For whē they haue hope & ly-
klyod that the evill doer shall amēde they
must be alweys mercyfull. As christ was
vnto the woman whiche was founde yn
adultrye As saint Iohn reherseth. The
temporall lawe must obey and serbe vnto
the gospel: hit may in no wise be cōtrary
therunto wherfore if eny thing ther yn be
ageynst the gospel then the tēporall lawe
must geve place & penesse yn that poynt:
For we must alweys obey more vnto god
then vnto men: As teacheth vs saint Pe-
tre. Theym that we may amēde by war-
nyng we shall not correct theym by insti-
ce. Nil that a iuge may do without synne
yn the cause of an other he may not do it
yn hys owne. For none may aduēge hys
owne mynre nor bere his christe brother

for his owne proufit: As it is before sayde
that the true chrysten neuer playneth vnto
the iuge of the iniurye that men do vnto
to hym but suffreth all pacyently. As sayeth
saint Paule. Howe is synne yet al-
weys yn you bicause that ye haue stryues
to gyther among you. Why do ye not ra-
ther suffre wronge: Whye do ye not rather
receyue hurte. It behoueth the iuges to lo-
ke dyllygently that the one do not wrong the
other without lokig that every mā shuld
cōpleyne vnto him & al by charite seching
nothing but the rest & quietnesse of theyre
chryste brother whome the euill people do
oppresse. The prophete Esaie reproveth
the princes & iuges that in theire iugemen-
tes & sentences take regard vnto richesse/
seching theyre owne proufit: or bering fa-
uoure vnto theire frendes saying on this
wise: They princes be vnfeithfull felo-
wes of the dees. They all loue bribes they
folow: rewardes they iuge not vnto the
orphantes and the cause of the wydowe
entreteth not vnto theym. They ought
to determine the cause with good aduy-
sement and as shortly as were possible/
& to exhort the parties to make brotherly

appoyntment the one with the other shew-
ing the ym by the gospel that the chur-
chen ought nat to haue sute and proces a-
mong theym. They ought to be verey so-
ry of the dissention of theyre churche by
theren/and of the evill governaunce of
evill doers.

It behoueth also that the lordes enforce
theym selues to put a wey al evill custu-
mes and that they forbid streytly that no
yong stronge parsones go on beggynge.
For therof comyth grete evill/ but shall
cōstrayne theyme to lerne a crafte. There
is a place yn the Civile lawe that forbids
beth that no strong parsones beyng yn he-
lth shall begge theyre brede. And therfore
I merveyle greatly that the temporall lordes
kepe not this lawe/ seying that it is
good & not cōtrary but agreable vnto the
gospel which commaundeth that he that
laboureth not shulde not eate. The lordes
shulde procure and counceyle the rich fol-
ke that they shulde do theyre diligence to
cause the yong folke to lerne a crafte to
thinttent that they shulde not go a begging
and that they haue none occasion to take
theym to the wale.

The rulers shulde also ordeyne some honest provision that the poore impotent/ yong children/ and old peple that can not get theyre byede/ and haue not wherof to lyve/ shulde not be consreyned to go from doze to doze. But it wer rather better that they shulde ordeyne thre or foure honest parsones yn every parisshe whiche of a comon treasure/ as of the treasure of the poore/ myght provide every weke as moche as shulde be nede to every house of the poore. And that by porcyon after the nombze of the poore. And that they shulde exhorte the ryche to gyve theyre almesse to that comon treasure and to bequeth that that they wold bequeth by theyre testaments othet weys to that comon treasure. For we can fynde the meane to buylde grete abbayes for to nourishe yn delicate lyving strong people that may labour and some in me hoxes and be wedy also. And whye can we not as well fynde the meane to do oute charytable workes according to the gospell to the poore impotent syke and feble: we shulde also by houses for the poore to dwell yn as are the hostytalles situate yn a fayre plesant and lare

ge out of the towne. And likewise shulde
we provide vnto theym an honest mā that
mougist every day make vnto theym a ser
mon shewing vnto them the word of god
for to comforte theym in theyre povertie/
and languozes: whiche shulde be a service
honest hollesome and vercy acceptable vnto
God.

Howe that we must paye taxes
and subsidies yn ayde vnto
oure prynces. Chap
tre. xxviij.



When saint Paule had converted
the gentiles vnto the chursten fa
yth: then thought the Chursten
(seing that now they had got
ten god for theyre lord) that they shulde
be deliuered from theyre earthly lordes / and
that it shuld be no more nedefull vnto the
to honour theyre temporall lordes nor to
pay vnto theym taxes or tailles. whiche
opinion Saynt Paule reproved writing
vnto the Romayns. And albeit that God
almighty hath delibered you by his son
ne Iesu Christ from your synnes and from
the subiection of the devill / ye may not
thinke that ye be thereby delibered from

the obedience and service of your princes
and lordes of this worlde. For the
service that ye do vnto youre princes ys
not hurtfull vnto your helth. It can but
nely hurt or greue your body and tem-
porall goodes if percase ye did paye vnto
theym eny taxes or subsidies / when they
had no nede to requyre it. For these thin-
ges ye shall not therfore murmur / nor
iudge ageynst the punisshances / nether
rebell ageynst theym albeit that it so we
that they were uerey tirauntes / to thin-
k that ye sterre theym not to moze gret-
tanger / wherby they shulde take occa-
sion to do the moze gretter oppresyon and
opress vnto the chrysten. For ye must al-
wayes laboure to giue good ensample un-
to other by your paciēce for to drawe your
lordes after that maner from theire e'vill li-
as they shail se and beholde your hoie &
conuersacion.

And therfore to him that exeth you taxe
or subsidye ye shall give it him. In all su-
ch thinges shall ye be obediēt vnto your
lordes althoug they were paynemes / to
intent that by that meanes ye may drawe
theym vnto the chrysten faith.

Mat. 17.

This is the obedience that saint Paul
speketh of in the sayd Chaptre. After the
manner was our saviour Christ obeyed
vnto the temporall puiſſaunce / and payed
the tribute money for him ſelf and for ſaint
Peter. Not that he owed it but bycauſe
he wolde geue noman occaſion to be offen-
ded. This ſhuld all the chriſten conſidere
keepe theym ſilues from murmuring and
grudging when ſubidie or taxation is axed
of theym. But when they are nought
thou oweſt theym nought before god. for
as Chriſt was pailed by theym that axed
tribute he profered theym none / for he
owed theym none / but when yt
was axed he payed it / as we
haue ſayde before. And
the lordes ought to be
well waze that
they oppreſſe
not the
ſubiectes /
for theſe of theſe ſhall yeld
a ſtrict accompt
before
God.

Of men of warre and of the warre
whether the Chyusten may war-
re without synne an infor-
macion after the Gospell.

Chapitre.

xxx.

The men of warre haue no-
thing in the gospell for the
gospell knoweth no mē of
warre nor the warre but o-
nely peace. Albeit that ma-
ny doctours sey that the
men of warre is a thing resonable a good
because of the wordes of saint John bap-
tist who as writeth saint Luke in the gos-
pell answered vnto the men of warre ar-
raunging him what thing they shulde do to be
saued that they shuld hurte nomā but sh-
ulde be contented with theire wages. By
these wordes will the doctours and The-
ologiens saye that the men of warre may
warre pill and do evill without synne.
But they vnderstond not the wordes of
saint John.

ye must vnderstond that the teching of
saint John brought noman vnto full per-
fectiō. It did but onely make redy the hert

of man vnto god and vnto the teaching of
Iesu chryst. He rebuked the most greivous
evilles by his preaching. He did but onely
teche the beginning of rightuousnesse/as
though he wolde haue seyd: If I shulde
all a nonce forbid you to warre / ye might
not yet for your wekenesse suffer it, nor ye
might not leue it all sodenly. But begin-
ne first to leue the most greivous evill as to
do hurt and outrage vnto other/as to bur-
ne/to kill/to pill and so forth. And be alwe-
yes content with your wages.

So was saint John Baptist none o-
ther thing but as a man that abateth and
cutteth of from a peece of timber the most
greivous knottes. He doth it not to the intent
that it shulde abide so. But whē the knot-
tes and warres be cut of then cometh a bet-
ter master carpenter that planeth it & ma-
keth it more smooth with a large fine ra-
bot. Likewise did saint John by his pre-
aching / he did but onely abate and cut of
the greivous knottes / that is to sey / the greiv-
ous sinnes. And yet they were not cleane taken
away / and cut of till an other better master
workman came after and cutteth them of with
his fine rabot. And therefore was he no

thing els but a voyte crying in the deserte
whiche cryed: Make redy the wey of the **Esa. 40**
lorde: make streyght his fele pathes.

He was not the light as saith saint Jo-
hn the Euaungelist. He coude not pardo-
ne oure sinnes/for he was not Christ.

John. 1

He was but onely a voyce a foregoar and
a shewer whiche made redy the wey a-
geinst the coming of Christ.

And for this cause did Saint John send
his disciples to Iesu Christ / when he
shulde die to thintent that they might lea-
ne the full perfection of him. For he had
but onely made them redy for to come vn-
to christ. for this cause & reason it is al ma-
nifest that saint John hath not prised the
warre by these wordes / but hath rather
forboden it: As teacheth all the gospell. for
as it is a thing evill agreing that the hōde
fight against the hede / So is it a thing as
evill agreing and grete sinne that one
Christen warre against the other. For
we are all betheren and membes of one
body / the body is Christe / whiche in all
his life preached peace and concoorde to all
thetm that he taught.

Ro. 12

Saynt John in his fyrst epistle saith: **1. Joh. 4**

He that hateth his brother is an homicide
We may hate noman / we must love oure
enemies / we must pray for theym and do
good vnto theym that persecute vs. How
can it then be possible after the gospell that
we may warre without sinne? wherin so
many people lose theyr liues and wherby
so many parsones come to wildenesse ypot
and euill life. There be textes in the canon
lawe that suffice some warres. But the te-
ching of Christ forbiddeth all warres.

It is a thing horrible and daungero-
us for body and soule to enterpryse a ma-
ye a warre. For all malice reyneth in ty-
me of warre. Nevertheless when a cun-
trey is invaded or a towne beleaged & whe-
the comon peace is troubled / and grete vi-
olence is done vnto the subiectes: the lord
of that cuntrey ys bounde by brotherly
love to helpe hys subiectes / and to pre-
fende theym to punyssh the euill / and to
put hys lyfe yn icoperdy for hys subie-
ctes.

But he must alweyes be ware that he
do it not to reuenge his owne wronge / or
for to enlarge his londe and lordship / but
ouely to defende hys subiectes. And so may

he ble the horrible businesse of the warre /
charitably and churly.

But if it were possible to agre for gol-
de or silber / he is bounde to do it. For the
life of a children is more worth then all the
richesse of the worlde.

A lord shall thinke allweyes that the
re is a king about him in hebe bifoze who
me all parsones shall yeld accompte at the
last day of iudgement. ye of the lest workes
and thoughtes that he shall do / be he king
or Emperour / or nobill
or ignoble / yong or olde.

We rede that the people of Israell did
warre many tymes but theire warres we
re but all figures. As saith saint Paule.
wherefoze it betokeneth to vs that we shal
likewise fight not the one ageynst the o-
ther / but ageynst oure liues / that

is to sey / ageynst oure synnes
ageynst pryde / wrath / co-
uetyse / lechery / ha-
tred / enuye and
suche o-
ther.

¶ 1.

1. Co. 10

Howe seruauntes shulde lybe a
doctrinne after the Gospell.

Chaptre. xxx.

Seruauntes that serbe theyr lordes mastres / ladyes and mastresses / shalbe true vnto theym as vnto theym selues and shal alweyes do the prouffit of theyr lordes and mastres as though it touched theym selues / They shal not do theyr service one ly for temporall rewarde. For thou mayst by the service that thou doest vnto thy master please god as wel as though thou were no seruaunt and as though thou were in the churche praryng on thy knees.

Therefore thou shalt do thy service by faith and love in god thus thinking in thy self. Behold here lord God I thanke the that thou hast not made me riche / I am well content with the state that I am yn. I will with a good will for the love of the serve all this worlde. And I thanke the that thou hast made me worthy to suffer eny thing for thy love and that I may in this worlde be one of the lest and lest esteemed. When thou servest thy lord in such a faith with a good will thou receivest not

onely the rewarde oz wages of men / to
whome thou servest / bnt that moze is of
God.

Therefore thou shalt do thy labour di-
ligently and ioyfully / not as though thou
didest serve a man / but as though thou di-
dest serve God / as truly thou doest.

For so doeth saint Paul teche the writing
to the Ephesians where he saith: Ser-
vantes obey vnto your carnall mastres /
with feare and trembling in ynnocency of
your hartes as vnto Iesu christ / not with
service in the yie sight as men pleasers /
but as the servantes of Christ doing the
will of god with all your hartes with go-
od will / even as though ye served the lord
and not men.

Eph. 6

Remember also that whatesoever good
enye man doth / that shall he receyve ageyn
of the lord whether he be bonde oz fre,
and ageyn vnto the Colossians. Ser-
vantes (saith he) obey vnto your bodily ma-
stres in all thinges / not with yie service as
me pleasers / but in simplicitie oz ynnocency
of hert fearing the lord god. Do all that
ye do with a good will / as though ye dyd
it vnto the lord God / and not as vnto

Col. 3

Q. ij.

c. 12.

men/knowing that ye shall receiue of the
lord the reward of enheritaunce. for ye do
serue the lord Christ. But he that doth
wzong shall receyue for the wzong that
he hath done: for there is no respect of par-
sones. And also saint Petre saeth in hys
first epistle. Seruauntes be subiect in all
feare vnto your lordes not onely vnto the
good and courteys / but also though they
be froward. For it cometh of grace if a man
for conscience toward God endure grieve
suffering wrongfully. For whate pseyse
is it if when ye be beten for your fautes ye
take it patiently? But and if when ye do
well ye suffer wzong and take it patient-
ly/then are ye grete thank worthy byfore
god. Therfore thou shalt in all thinges ha-
ue god alweyes before thyne eyes and not
the men whome thou servest outwardly.
As did Paule the bisschoppe whiche put hi
self into the service of the lordes for the son-
ne of a widowe. And because that he had
giben all his goodes for the will of God.
He gaue also him self into service for the lo-
ue of God / for to deliuer the soune of the
widowe.

We not soze that thy mastre doth not

suffre the to go to the churche to here masse
For thou mayst please god as well in do-
yng thy worke by suche a good intent as
though thou were in the churche whē th-
ou belevest: but thou must do thy labour
in suche a faith as is bifoze sayd. God re-
gardeth not whate thyng we do or in wha-
te place we be: but of whate courage and in
whate feith we do it.

The seruautes shall take good hede
that they anger not theyre maystre or ma-
stresse. And when it shall so happon that
then incontinent they are they in forgyue-
nesse. He shall alweys honoure his mastre
bering his hasty wordes keeping him stille
that he do not rebell and answer spitefully
vnto his master. For thou art bounde to
support him and to gyve place vnto hym
As the aungell taught vnto Agar the ser-
uaunt of Sara: the whiche fled from her
mastresse as it is writen in the. xvi. chaptre
of Geneſis where the aungell came vnto
her and sayde: Go and tourne toward thy
lady and humble thy self vnder her hande:
So shulde the seruaunt humble him self
vnder his lord and when he hath angred
him, to appayse him agayn with humble

Gen.

to Phile
monē,
demeanure and obedience. So did Saint
Paule make agrement butwixt Onesimus
and Philemon from whome he was fled
away:

The lordes & mastres shall vse theyre
seruauntes as mē / not as asses. They shal
entreate theym lovingly and softly / & not
as tirauntes / for they be theyre chystē bre
theren and membes of one body (that is)
of Jesus Chyst. wherfore thou shalt not
overcharge theym with thinges not con
venient or vnrasonable: but thou shalt v
se theym as membes of thine & one body
For Chyst is sure hede / and we all to gy
ther be his body / & every one of vs by hym
self is a membe of his body be he man / or
woman / lord or seruaunt / riche or poore: as
writeth saint Paule vnto the Corinthyens
For this cause as no mā hateth his owne
membres / but kepeth theym as well as he
can: So shall we loue the one the other / &
shall serue by charite and socoure the one
the other / as one membe socoureth an o
ther. It was sometyme the custome that
all parsones did call the one the other bre
theren and sisters. This did thapostles
institute to thintent that the hethen might

knowe whate love there was among the
Christen. We may finde many maistres
nowe a dayes that be theyre serbauntes
like asses/not like men/noz like theyre ow
ne membez/wherof they shall yelde vnto
god a full streyte account. Saint Paule
exhorteth you to entrete your serbauntes
with all swetenesse. Ye maisters (saith he)
shewe the same love & dilection vnto your
serbauntes that they shewe vnto you/ab
steyning your self from threteninges reme
bring that their maister and yours is in he
ven/And there is no respect of persones bi
fore him. And vnto the Colossians: ye ma
sters do vnto your serbauntes that whi
che is iust & egall remembryng that ye ha
ue also a master in heven. Nevertheless
although the maistres be rigorous & hard
yet I counceile (with Saint Petre in his
first epistle) all serbauntes that they take
all that their maisters & maistresses ley vn
to their charge patiently/& that for the lo
ve of god if it be not so that they comman
de to do a thing that is against the comma
ndement of god: for in suche a case they must
rather obey god then men. As saith saint
Peter in the actes of thapostles.

Ephe.

Col. 3

24.

Of the widowes life a shorte
informacion after the Gos-
pell. Chaptre. xxxi.

The Appostle saint Paule teacheth
vs writig vnto his discipule Ti-
mothe that the widowe shall b-
se her libertye vnto the honoure
of god and that she shall serue willingly
the poze washing theyre fete / and socou-
ring theym after her power. And to shun-
tent that she shulde haue wherof to socou-
re the pooze she shall not runne aboute y-
dell from house to house clatering / but she
all get her expences in her owne house by
her labour. And she must kepe her selfe
from ydelnesse / and from delicate eating &
drinking for by suche meanes they fall in
to euill desires and foule sinnes. Suche
widowes so liuing in carnall pleasure / y-
bing be dede already / As saint Paule sa-
yeth in the seyde place. They ly be in a da-
ngerous estate it were moche better th-
at suche widowes shuld marie ageyn then
so to ly be in idelnesse and pleasure.

But the widowe so taking her pleasu-
res desireth not the euerlasting life bicaus-
e she hath no travayle here / and this is

the gretteſt blyndneſſe that any perſone
may fall into. And therfore it were moche
better that ſhe were marryed agayn for
the carefulneſſe and rule of houſe
keepyng and the obedience that
the marryed woman is bound
der her huſbonde de-
lybereth the per-
ſone fro e vil
deſires. and
for this
cauſe
to
uncoverleth ſaith Paul
is that the yong
wydowes ma-
ry agayn.

Glourie and honour be onely be
to God. Amen.

f i n i s.

